PACIFIC COLLEGE LIBRARY
BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVII. No. 6

FEBRUARY 6, 1930

New Series
Vol. XVIII. No. 6

Prospect in Retrospect

WILLIAM SHULER

Pacific School of Religion
Berkeley, Cal.

Making a Highway

LYRA T. WOLKINS

Observation and Comment

DAVID M. EDWARDS

Plans For Conference

ELIZABETH MARSH

The Christian Life

RALPH H. BORING

ON THE HORIZON OF THE CHRISTIAN CHURCH

CONFESSIO AUGUSTANA ANNIVERSARY

Augsburg prepares to celebrate in a festive manner the day when 400 years ago the Confessio Augustana was read out within its boundaries. Great preparations to which the Evangelic churches of the whole world will send representatives, are being made. A number of the important ecclesiastical associations have selected Augsburg for their sessions in 1930. In great public meetings well known orators will speak. The town of Augsburg has arranged a Reformation—as well as a Renaissance-exhibition. A Reformation-festive play will illustrate in a popular manner the great events of the year 1530. Several festive publications, scientific as well as popular, will make clear the object of the celebration. The attention of the churches all over the world will in 1930 be directed towards the town of Augsburg, the name of which has become world renowned through the Confessio Augustana.

EASTERN ORTHODOX LEADERS IN CONFERENCE

Something new in the history of the Eastern Orthodox Churches is to take place next Easter, when representatives of the various churches making up that great division of Christendom are to meet at the monastery on Mount Athos, Greece. American Protestants tend to think of the Orthodox body as a single unit, almost as centralized as Roman Catholicism, but as a matter of fact it is made up of no fewer than twenty-two autonomous churches, all in fellowship with the Ecumenical Patriarch at Constantinople, yet all self-governing and bound together only by spiritual ties. Among the chief sees of the various national groupings of Orthodoxy are Greece, Russia, Roumania, Albania, Jugo-Slavia, Jerusalem, Alexandria, Antioch, Cyprus, and Sinai. According to the Census of 1926, there are over 250,000 adherents of the Orthodox faith in the United States. The purpose of the forthcoming conference on Mount Athos is "to examine the condition of the Orthodox world and to prepare in all ways possible for the assembling of a general council at some future and speedy date." In general, the gathering is regarded as indicative of a growing desire for closer cooperation and fellowship among the several Orthodox groups.

SOCIAL WORKERS TO MEET IN BOSTON

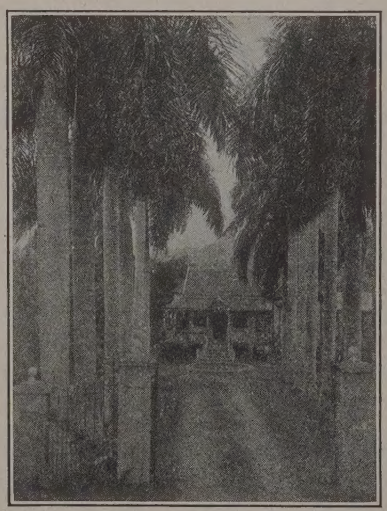
The fifty-seventh National Conference of Social Work will take place in Boston, June 6-14. More than forty groups in various fields of social work will meet at that time. The conference will be formally opened on the evening of June 8 by a presidential address given by Dr. Miriam Van Waters, referee of the Los Angeles Juvenile Court. Begun originally in 1874, as an organization for the discussion of problems common to boards of state charities, the conference has grown into a general gathering of social forces, with representatives from fields concerning immigration, family case work, health, neighborhood life, dependency, delinquency, mental hygiene and industrial and economic problems. Attendance at the conference is open to any who wish to come. Increasingly, thoughtful ministers are finding it worth while to be present and thus to come to a new understanding of social work at its best. Headquarters will be at the Statler Hotel. Requests for further information may be sent to Howard R. Knight, General Secretary, National Conference of Social Work, 277 East Long Street, Columbus, Ohio.

FELLOWSHIP OF PRAYER FOR LENTEN SEASON

The Commission on Evangelism and Life Service of the Federal Council of Churches has again prepared a booklet for the Lenten season as a guide in devotional thought and group worship based on the theme, "Coming to Terms with Life." The booklet bears the same title as in former years, "The Fellowship of Prayer," and has been approved by representatives of many denominations. A similar program has been used by many thousands of people and in many large cities it has been adopted for city-wide use during the Lenten period. Any pastor who will send his name and address to this Commission will receive by return mail, postpaid, free, a copy of this booklet. They also have prepared for nation-wide use sermon subjects and texts for the period between Easter and Pentecost in folder form and are available at $1.00 a hundred. Address, Room 60A, 105 East 22nd Street, New York City, N. Y.

CAMPAIGN IN CHINA AGAINST BOUND FEET

Chief Wang of Chefoo Bureau of Safety of China is determined that women should by unbinding their feet know the freedom of their brothers. Women inspectors backed by the police are employed by the municipal government to visit factories and homes. Women are warned of fines if their feet are found bound. Miss Mabel Danuser of Winona, Minnesota, and now Y. W. C. A. secretary in Chefoo writes: "In the war waged against the practice, some of the women unbound their feet at first and when they thought the campaign had subsided bound them up again. But the government has been indefatigable in their vigilance and the practice is doomed. Shantung is a very conservative province, and unlike other parts of China bound feet have been the rule rather than the exception."



Glenleigh Home for Boys, Jamaica

Made possible by an ANNUITY GIFT

Why not settle your estate now and receive an income during the remainder of your life? Others are doing it to their entire satisfaction.

Write for information to

American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 6. | FEBRUARY 6, 1930 | New Series Vol. XVIII. No. 6.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Insurance Policies and Torches

HECTIC and crowded as are the lives of most of us in the rushing, maddening maze of "progress," we do pause now and then to marvel at the scientific achievements all about us. Our daily lives are in a continuous state of revolution because of the bewildering kaleidoscope of inventions that affect the daily routine—if there is anything left that could by any stretch of imagination be termed routine. We live fast, furiously—and often fatally! Our wonder and amazement at the forward leaps of science and its handmaids are matched, however, by appreciation of the ability of one branch of modern business to keep fully abreast of the dizzy procession. Whatever the new contingency which may have arisen over night, the insurance agent is at our door before breakfast to cover the risk. Twice a day the T. A. T. planes wing their way almost directly over the Editor's place of abode and an insurance agency recently approached a near neighbor relative to insuring home and fireside against nose-diving planes and falling monkey wrenches!

For every fresh hazard there is a new line of insurance. We *must* be "protected!" Safety is the slogan—safety for others if not for ourselves, if perchance we may be whirled off the whirligig wheel of progress. The principle of insurance is sound, certainly, but we have come to wonder where to draw the line in applying it. If a common, garden variety of automobile owner insures his car in all the various categories that are offered, he has little left with which to buy gasoline to run it. We have found that a man may "protect" himself and his family so completely against accidents, sickness and death and their innumerable auxiliaries, that there is little or nothing remaining out of the salary check with which to pay the milk man and the coal dealer. The next thing we shall need is insurance against living a healthful, normal life and against enjoying a good appetite! In the days of our parents there was a popular axiom that was much used as the subject for essays. It read, "Nothing Venture, Nothing Have." We venture enough these days, but what we "have" we turn around and spend for "protection!"

All this, however, is a matter of policy to be worked out in accordance with personal conditions and judgment. The thing that really concerns us is what we fear is a tendency to carry over this safety policy into the moral and spiritual realm—or perhaps we should say into the realm of human values and relations. Our world of human relationships is in ferment and revolution no less than is our physical and material world. And sad it is that the same progress is not being recorded in the first that there is in the second. While there is some progress there is also much conservatism. We want to be progressive, but more than that we want to be safe. We cast about for an insurance policy that will protect us and our precious status quo. Is it any wonder that in the field of the intangibles having to do with the spirit of human brotherhood we are lagging behind our material development, allowing the latter to dominate us? The great beacon lights of history have not gone forward carrying a torch in one hand and an insurance policy in the other. Pre-eminent among all was he who said that he who would save his life must lose it. In the realm of the spirit, progress and protection are pleasantly alliterative but none the less incompatible.

Regulators That Fail to Regulate

OUR watch is a good enough one as watches go, but every now and then we like to compare its time with that of a regulator. While regulators in general often claim to be regulated hourly by Western Union from the Greenwich Meridian, we feel more confidence in checking up with a regulator in a jeweler and watchmaker's shop. The other day we stepped into a jewelry store and were adjusting our timepiece when we were informed that the time as recorded by the big clock on the wall was not correct. The information rather dashed us. Where might one expect to get the correct time if not from a regulator in the shop of a jeweler whose special stock in trade is accurate time and reliable timepieces? We felt that the off-time regulator on the wall was a poor advertisement.

As we left the store our thought turned to correct standards of life and conduct for which people are more or less looking. To what human examples might they be expected to turn for the purpose of checking up on their own standards. Naturally to those who by profession and station specialize in high ideals of living—and particularly to those who set up the standard of Jesus, the Master of life. What tremendous responsibility, therefore, rests upon those who pass as Christian specialists, so to speak! How great is the

tragedy if, when the world comes to them to make personal adjustments, it learns that they are not living true to standard! The higher the profession, the greater the discomfiture and disillusionment. To whom, then, may we turn, is the natural query. Whatever the intellectual doubts that may be raised in this scientifically minded age, there is no stumbling block in the road of Christian progress so serious as that offered by so-called Christian lives that fail to register correctly.

However, although the regulator in the jewelry store was off, we did not question the absolute standard of time as reckoned from Greenwich. There is no occasion to question the moral and spiritual realities to be found in the Great Exemplar because of the short-comings of his professed followers.

Prospect in Retrospect

By William Shuler

The following is the substance of a sermon given January 5 at the Friends Meeting at Central Village, Massachusetts. While it has to do particularly with the Old Bay State, its implications are national—and universal. William Shuler is a theological student in Boston University who has been ministering to Central Village Friends for several months.

TODAY we stand in the early dawn of a new year, in which Massachusetts will be the center of the nation's thought. It is her tercentenary year. It will be a year of commemoration of those great characters which have made this State great in the history of her country, and whose influence has spread throughout the United States. It will be a year of celebration for our present attainments. It will be a year of planning for bigger things in the future.

We stand in prospect of 1930. In the light of the retrospect of the past three hundred years, what is the prospect?

> We break new seas today—
> Our eager keels quest unaccustomed waters,
> And, from the vast uncharted waste in front
> The mystic circles leap
> To greet our prows with mightiest possibilities.

As we enter this year of celebration it is the hope of the religious leaders that the good people of Massachusetts will remember their inherited blessings due to the sturdy moral characters and lofty spiritual ideals of their Puritan forefathers and founders.

A great deal will be said and done this year to emphasize the origins of civil liberty in the Pilgrims' bold experiment in self-government; much will be said of the Puritan migration, being the earliest attempt to found a colony on the basis of family life. Much will be said of the character and ability of the great men and women who were drawn into this great adventure. It has been said that God sifted all England to get the Puritans and then sifted the Puritans to get the founders of Massachusetts. There were great leaders, indeed, such as Winthrop, Dudley, and Endicott. Ministers like Cotton, Hooker, Mather, Higginson and Eliot were university graduates, learned scholars and eloquent preachers.

The year 1930 will be one when much will be said about the State's success in the business world, in manufacturing and shipping and banking and investments. From a poor, struggling little settlement there has grown a State, rich, powerful and prosperous. It will be a year in which our institutions and organizations will review their origins and proudly note their attainments.

But great as all these are, they should not be allowed to cloud our vision or destroy our remembrance of why it was that the Puritan fathers crossed the seas. As far as we know the Massachusetts Company never paid a dividend in pounds, shillings and pence, but for three centuries it has been paying priceless dividends in the blessings of civil and religious liberty and in high examples of great duties done simply and unselfishly. The Puritan was a successful man of business—all honor to him—but more than that, he was a man of faith. In fact, this was the secret of his success.

I know how the Puritan has been caricatured. Puritans just now are unpopular. Our mental picture at the mention of the word is often unflattering. It is easy to think of the Puritan as a kill-joy, a meddler, blind to beauty, unwilling that others should see it, and insensible to joy and jealous that others should feel it.

There is no doubt that there were serious lacks in the Puritan philosophy of life. They did not appreciate the part that happiness plays in religion and they failed to see the fullness of Christ's revelation of God's yearning Father-love. But the sour-visaged Puritan, contemning pleasure, despising letters and art, and wrapping his cloak about him in haughty aloofness as he walked the ways of men, existed in fancy rather than in fact—and so far as it did exist it was exceptional and not typical. They were appreciative of and sympathetic towards all that was best and worthiest, however far outside the distinctly religious realm it might lie.

The statue by Augustus St. Gaudens in Springfield, although an ideal portrait of Deacon Chapin, has been commonly called the "Puritan." It reveals a figure in a high-crowned, broad-brimmed hat, dressed in jerkin and knee breeches, with heavy, square-toed shoes on his feet and a broad cape across his shoulders. In one hand is a thick staff. Under the other arm is a massive Bible. The face is strong to sternness, the jay square, cheeks and lips thin, nose prominent, eyes that even in the bronze speak of determination and courage and so is a masterful representation of the true Puritan character.

Cartoonists have presented the peculiarities of Puritan extremists, but present-day caricatures cannot destroy the fact that these men and women did great things. There was iron in the Puritan blood, iron which shows in the history of every land the Puritan touched. They were men of a spiritual passion. They were not so much hostile to culture and pleasure as they were more vitally interested in the real business of the heart.

Let us not forget in this year of celebration that it was religion that brought the early settlers to Massachusetts. It was the consciousness that the new life in Christ has rights which must never be denied by any power. It was for the sake of Christian liberty that John Robinson and his friends went to Holland. It was for this same religious freedom that the men of the Mayflower came to New England.

We must not forget these deeper motives and impulses of the Puritans as we celebrate this year of commemoration. There was something in their lives which left a powerful impress on the world and to which we owe a large share of our present heritage. Therefore I think that we ought to know what lay beneath Puritan character and Puritan accomplishments.

They were rude men, unlovely, yes, but great,
Who prayed about the cradle of our State.
Small room for light and sentimental strains
In those lean men with empires in their brains,
Who pitched a State as other men pitch tents,
And led the march of time to great events."

—*Lowell*

First of all, these men with their tradition of liberty, were men of self-denial. Duty and not inclination governed their lives. The principle was distorted at times, but they triumphantly demonstrated the fact that man's life need not be controlled by appetite or pleasure, that such things can be denied and must be denied, and that the guiding principle is duty, however exacting, however painful. The Puritan was right, it seems to me, in his insistence that no sort of pleasure has any license to dominate life. He did what he determined to do because he refused to be sidetracked by the thing which at the moment he wanted to do. The Puritan accomplished what he set out to accomplish because he was not limited by the thing which was pleasant.

What about this principle of self-denial today? We have more and more leisure in which to amuse ourselves; we have more ways and at less cost and effort to find enjoyment; and the assumption that life owes us pleasure is easier and easier to make.

This assumption is showing itself in various ways. One is the amazing childishness with which educated people, people of background and influence, delight in the violation of the prohibition law for the mere pleasure of showing their ability to do so; also take the increasing number of married people who are refusing to submit to the self-discipline without which no two people can adapt themselves to each other. We are answering far too many questions on the basis of what answer will prove most pleasant. We are testing too many lines of conduct by their immediate satisfaction.

We need to learn the lesson of denying ourselves. We need not got back to the unheated churches, the cheerless Sabbaths, or to lives bare of amusement, to a suspicion of pleasure. But we should learn to make pleasure serve us, and not master us; to keep self in hand; and to have something bigger than self for which we live and sacrifice.

Self-denial is never an end, but only a means to an end. This the Puritan knew. He had a purpose. His purpose admitted no qualifications, allowed for no compromise. He denied himself—and he followed God.

The Puritan followed God and not the crowd. It made no difference if he stood in the minority! if he stood alone, his responsibility was to God and the opinions of others could not turn him from this responsibility.

Today we are too conscious of the crowd. We need the Puritan sense of right which insisted that if nine hundred and ninety-nine were wrong it does not excuse the thousandth man from his duty of being right. We can get this conviction where the Puritan got it—in a sense of our personal accountability to our God. This was the great emphasis of the Reformation. This thought and conviction is the greatest idea that has ever crossed the threshold of the human mind, according to Daniel Webster. This is the source of courage to stand for what we know to be right. It gives the spirit of law-abiding liberty. It gives real freedom, for without some such relationship to God, freedom is only a name and not a reality.

The Puritan life was built around his vision and fellowship with God. He followed God as a Person. He found strength to do what was his duty because of the touch of God upon his life. We must find the strength today to do what is to be done, by this same personal touch of God on our lives.

We know much more today than did the Puritans. We believe we have a better understanding of Christ's law of love. But with all of our knowledge and acumen, and attainments and accumulations, we stand abashed before these men who are still ahead of us in their walk with God. They had a vision of God and turned men's faces toward the throne.

Let us give thanks that our community was established by men and women who sought the light of a higher power than their own wants and wills. We may not believe in some of the peculiar dogmas and methods of our forefathers, which have happily disappeared, but the moral virility and spiritual intensity of the Puritan ought to be at work today in Massachusetts. Life to them was not so much an opportunity to enjoy something as to become something. They had strength and courage because of their assurance of God's hold on them. They were a combination of moralist and mystic. They communed with God and felt themselves commissioned of God.

In retrospect, then, we find the foundation of a Christian state laid by the Puritans that is too splendid to neglect. We see mistakes which we have corrected or must correct. We see things that may be strengthened, but let us not get away from the foundation, for to do so is our peril. Let us learn from the Puritan the earnestness of life, the grandeur of self-discipline, the individual's responsibility to his God, and the fellowship with him in which lies our definition of life and our source of power to live it.

The New England of the Twentieth Century is far from that of the Puritan New England. The old social homogeneity is gone, never to return. We now behold a heterogeneous, industrial population, drawn from many foreign nationalities, and crowded into our great cities, and an idle summer population, at seashore and in the mountain, drawn from the leisure classes far and near. Many types of religion and irreligion, undreamed of by the fathers, have taken root among us. Everywhere lies new problems for organized Christianity. In facing them we need new methods and new formulas, but we need the same Puritan spirit.

We need a faith as strong, and a devotion as overmastering, as our fathers brought with them to these shores, when, in the fear of God and in humble reliance upon his almighty aid, they laid the foundations of a Christian State, and established churches, dedicated to freedom, truth, and human brotherhood.

Making a Highway for Christ

By LYRA TRUEBLOOD WOLKINS

IN A beautiful city by the sea, one of America's most popular playgrounds, where from far and near come people of all races, nationalities, colors, bent for the most part on the pursuit of pleasure or in search of health, a place singularly appropriate for considering the outreach of the Gospel message—there have been during this first week of January two conventions in progress, one attended by thirty thousand, the other by less than four hundred. The American Association of Road Builders with tremendous exhibits of machines and engines and implements for the material betterment and greater comfort and ease of mankind are in possession of Atlantic City's new massive Convention Hall, said to cover seven acres of space and to accommodate nearly 100,000 people, more than the population of an average city.

In an upper room on the thirteenth floor of a splendid hotel, at the same time have been meeting the representatives of the united missionary forces of this continent, a tiny company facing the biggest spiritual task of all time—that of making

Christ known to the world. The theme, "Spiritual Factors in a World of Facts," chosen for the consideration of the Federation of Women's Missionary Boards, which met January 11 to 14, was very stimulating in such an atmosphere, for here if anywhere is a world of facts. What has the church of Jesus Christ to offer to the world of today which places facts in the forefront and says, "We want reality?" Road-builders, yes, and so are we. For there are roads and roads. And we who have been talking and praying and thinking together over the extension of the Kingdom of our Lord are engaged in the stupenduous task of making a highway for our Christ. "Prepare ye the way of the Lord." "Make straight in the desert a highway for our God." Isaiah's concern has become ours, too. Roads to men's hearts, roads by which the Master may enter—these we are constructing, though all too slowly and imperfectly.

A PERSPECTIVE IN FIGURES

Mere figures are often dull, yet they are not meaningless when they tell us of the widely representative character of this thirty-seventh annual assembly of the Foreign Missions Conference of North America. Fifty-three Mission Boards and Societies twelve in number—a total of sixty-five organizations—united in making up the constituency. Of the three hundred eighty-two members of the Conference, more than one-eighth were missionaries, fifty-one to be exact, many of these of long, varied and outstanding experience on the field. The American Friends Board had present two of its members, while to the writer was given the privilege of representing its committee on Education and Publicity. Philadelphia Friends sent a full quota, three delegates and two corresponding members, the latter, Herbert and Madeline Nicholson, on furlough from the station at Tokyo. It was noted that the second person to share in the opening discussion was Lloyd Balderston, speaking on racial discrimination, while at the final service of worship one of the last prayers vocalized was a deeply moving petition of personal consecration by Herbert Nicholson.

From the first period of devotion, led by Canon Gould, General Secretary of the Church of England Missionary Society of Canada, to the culminating intercessory and consecrational hour, guided by Rev. John MacNeill, Chairman of the Baptist Board of Canada, the atmosphere was charged with intense currents of spiritual life and power—personal rather than group, individual more than institutional. These striking evidences of power proved preceding prayer. Whether in the beautiful hymns chosen for their worship content, rising tuneful and meaningful to the throne of grace in gratitude for the priceless gift of the Savior and in petition for Divine anointing for service, or in the moments of directed intercession and of united vocal prayer, or in the hush of absolute silence which literally tingled with Divine contacts, this conference was first and foremost a summons of consecration of self and church and organization to the evangelistic enterprise of presenting our Christ as the one and only sure answer to the world's cry for reality.

A NEW EVANGELISM DISCUSSED

Built around the theme of the essentially evangelistic nature of the foreign missions movement, evangelism was the subject for consideration at every session, its meaning developed and enlarged, defined and glorified, its fundamental position stressed in each form of Christian service on the mission field. A few of the topics only need be mentioned:

There was a soul-stirring study of the "Elements in the Modern World Which It Owes to Jesus Christ," given by Mrs. Robert E. Speer and by Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York; three strong and scholarly messages on "How Adequately to Confront the World's Life With Its Need of Christ," these by Professor Buck of Drew Theological Seminary, by Dr. William Adams Brown of Union Theological, and by Bishop McConnell of the Methodist Church. The "Ministry of Healing and the Place of Medical Missions in the Program of World Evangelism," discussed by two able missionary physicians, Dr. Hume and Dr. Goheen, emphasized the practical valuelessness of medicine and surgery in the hands of doctors who have not caught the vision of Christ's healing power for the souls of men and women. If we do no more than cure sickness and remedy bodily ailments, leaving the soul in the grip of sin, Christ's words are applicable, "What do *ye* more than these?" Said Dr. Hume: "Medical missions are only real if the men who take part are representing a truly present Jesus. . . . Study the parables, the miracles, and see the way in which Jesus responded to human need. . . . The outpatient department, the clinic, these are places to point men and women to him. . . . In the presence of the Christ-filled doctor, opposition to both medicine and religion falls away."

The absolute unity of purpose of the whole missions enterprise was constantly stressed. Whether doctor or nurse or teacher or agricultural expert or Bible woman or itinerant evangelist or local preacher or religious education specialist—each and all should be fundamentally an evangelist, else why in the field at all? John R. Mott emphasized the verse, "*Do* the work of an evangelist;" the stress has so often been on the last word rather than the first. No department of the work has any right to say to the other, we have no need of you; each must be equally glorified, each imbued with the Divine urge, all carrying in all ways the Gospel message.

ARE FOREIGN MISSIONARIES NEEDED?

Does the foreign field need us any longer? Shall we leave the developing native church to itself? At this session there was brought over and over the Macedonian cry, "We do need help from you, the older churches." Dr. Milton T. Stauffer, reporting from queries sent to various nationals, told us that all but three out of thirty-seven gave unqualifiedly affirmative answers, and those three were only somewhat qualified. There were notes of wistfulness, of longing, of positive urgency. An uninterrupted flow of missionaries, "What are we among so many?" There are fifty times more Buddhist priests in Japan than there are Christian missionaries. As to the type desired, thirty-four again answered that evangelism was pivotal, one leader in Lucknow asserting that "all vocations should be subservient to evangelism." Again, "Has the new missionary *the* message and is it definite?" asks Dr. Erasmo Braga of Brazil; "this and this only is the limitation test." An Indian leader replies, "Mere social and vocational workers are not needed; the evangelistic note is paramount, imperative." Another call from India, "Substitution of natives does *not* mean we need fewer missionaries; it would be fatal did this impression get abroad." "Evangelism has only begun. It is sheer folly to say that missionaries are needed no longer." More and more students enter colleges each year who have not been trained in mission schools; we need men and women of ability to meet their questionings; there is special need of the literary capability; the written page has a tremendous appeal. Miss Van Doren brought the remark, "We need more Charles F. Andrewses and E. Stanley Joneses," men who are trained mentally and equipped spiritually to answer to India's search for God.

PRESERVING RELIGION AT HOME BASE

An afternoon was spent in considering the Home Base, its problems, how to preserve the place and power of religion at the sending station. Missionary education, missionary recruiting, financial promotion, these which often seem so ultra-important to us at home, were given their proper position subsidiary to the real task. The recruits will offer themselves, financial tangles will clear up, education and training will assume the right place, if and when the individual church, the individual in the church, finds again the secret of power. Closing this session came a searching study of the "Place of Prayer in the Missionary Enterprise,"

handled by Dr. Duncan MacLeod of Toronto, for more than two decades missionary in Formosa. "Conviction must come first," said he. "Opinion never changed anybody. . . . Pentecost did not come down from Heaven. It came when Christ got hold of men. The light came from within, not from without. . . . There is no possibility of advance till we get in the spirit of prayer. . . . What we require is the presence of Christ. . . . Like the prophet we must get where we can say truly, 'The *burden* of the Lord is upon me.'"

There had intervened one afternoon given over to business and administrative routine, but so deeply had the Conference penetrated into the real meaning of its task that the spirit of purposeful worship and unanimity of opinion prevailed even here. With promptness and expedition were reports given from committees of Reference and Counsel, from International Missionary Council; on proposals relating to policy, publicity, research, economic questions, racial relations, and actions taken regarding the budget, and simplification of organization decided upon. A certain committee was disbanded to combine with an already existing one for the same purpose in the world's Sunday School Association, and in other ways was the purpose evinced of not only cooperating but of ceasing duplication wherever possible in order to concentrate more fully on the essentials. Steps were taken to aid in the relief of the terrible famine situation in China in cooperation with the China Famine Relief Fund.

NOT A WAY, BUT THE WAY

An evening with John R. Mott is difficult to report. For nearly an hour and a half the crowded company followed his closely-packed, intense sentences uttered so crisply and rapidly that note-taking had to be laid aside under the impulse of the spirit behind the spoken word. "The Need for Evangelism" he interpreted and defined in terms of the larger evangelism, the great central purpose of making Christ known and loved and trusted and exemplified in every individual life and in all human relationships. Such an evangelism is the most needed work, the most important, the most enduring, but relatively the most neglected. Did not Jesus give us both platform and program? "I am come that ye might have life and that ye might have it more abundantly." Not a "way of life," but Christ, *the* Way. What door is really closed to the penetrating influence of our Christ? He comes in in extraordinary ways, as would be expected of a supernatural Christ. As Dr. Mott spoke of his last world-tour through the Mission fields, he asserted that he found everywhere a response to the note of reality. When one goes into the "confessional," to quote Henry Drummond, one finds it most, the reach for reality, the willingness to come under its spell.

Quoting Bishop Gore, who said, "We do not *think* and we do not *pray*, else we should hear the call," Dr. Mott asked us to think now in the hush of the present moment of those individuals whom we should like to see brought under the touch of Christ, those leading narrow, atrophied lives, calloused, burdened, tempted gloomy, despairing, lonely, lifeless. If we only personalize our thinking thus, we must go his way or be hypocrites. Think unitedly tonight of the cruel forces of sin and shame. Christ was a good hater as well as a good lover. Come out of the zone of apathy into the zone of warfare. In this most intense age the world has known, what is to break the stranglehold? There is absorption in pleasure-seeking, nowhere so universal as on this continent. It is pervading the Church and leading to dry-rot. Think of secularism, of humanism, of all the modern aspects which these represent, of their grip on the thought-life as well as on superficial life. How under conditions like these can we arrest the inattentive? Let Christ speak the word. "And I, if I be lifted up, will draw . . . ." I am the magnet, says our Christ. This is the moment when we want great affirmations, "certainties." Nothing has happened in these present days that invalidates our certainties. "We see not yet all things subject . . . *but* we see *Jesus*."

As the intensely moved company bowed in personal consecration, the Chairman, Miss Calder, asked that we voice together a prayer given by Dr. Cheng, Secretary of the National Christian Council of China, and in union were all fused as we prayed, "O Lord, revive Thy Church, beginning *from me*."

THE FINAL LOOK

One final session remains to describe, when we listened to one after another of the nationals, in native costume, colorful and appealing, yet forgotten, once their burning words caught our ear. Most telling were the Philippine pastor, bearing the scars where he had shed blood for his testimony to his Christ; the Indian, companion for months of E. Stanley Jones, Rev. J. W. R. Netram, thanking the church of Christ for sending missionaries to whom he owed all he is, being a direct product and in some sense a return on its investment in India. His basic affirmations, his careful presentation of the religions of the East with their offerings of solution for the problem of evil, paved the way to his conclusions that Christianity alone has a real solution. "Christianity is just Jesus Christ. Has it a word of cheer? Ah, yes, in the face of Jesus I see love and sympathy and he puts his hand in mine and says, 'Ye shall know the Truth and the Truth shall make you free.' I ask, 'O Christ, what is Truth?' and he turns and replies, 'I am the Truth.' India is beginning to recognize this, her way out of all her problems. The whole atmosphere is becoming permeated, and as the atmosphere full of moisture finally falls in rain, so will there some day come such precipitation that there will be a landslide into the Kingdom."

With Dr. Cleland B. McAfee, Moderator of the Presbyterian Church of the United States, the Conference took its final look at the Heart of the Whole Task, Evangelism; then in united worship with Dr. John MacNeill of the Canadian Baptist Board we consecrated ourselves as individuals and as representatives of administrative agencies of the church of Christ to the adventure of taking our Lord at his word. It may mean a baptism into suffering as well as into joy, but dare we do less than answer his call?

Newton Highlands, Mass.

THE NEW TESTAMENT ON TITHING

THE appearance of the word "tithe" in the New Testament will come as a surprise to many people. But the word is actually there eight times, in Matthew 23:23, Luke 11:42, Luke 18:12, and Hebrews 7:5, 6, 8, 9. Thus we have discovered that tithing is not only an Old but also a New Testament word.

The meaning of the word "tithe," as it is used in the New Testament, may be best discovered by noticing the original words. The Greek word, "apodekatoo" appears in the New Testament four times, and always means "to give away a tenth." This word, which indicates tithing, is very strong, and is used the greatest number of times. "Dekatoo" appears twice and has the meaning of "giving a tenth." Here tithing is specifically meant. "Dekatee" appears twice and indicates a "tenth part set aside for a special purpose." This word is also used to describe the receiving of tithes by the High Priest.

The strongest word, "to give away a tenth," is used in the New Testament four times. This surely ought to be sufficient evidence that tithing is a New Testament truth. But let us compare this with tithing in the Old Testament. Here it is discovered that the word meaning "to give a tenth" appears only four times in the entire Old Testament. Another word indicating the fact that a tenth was actually set aside appears 24 times. This is overwhelming evidence that tithing is taught in both Testaments. Let us learn this fact, that tithing is taught in the New Testament, let us believe it, and act upon it in our living and let it govern our business affairs.

Equally true is the fact that Jesus taught tithing. In Matthew 23:23, Jesus said, "Ye pay tithe (apodekatoo) of mint and anise and cummin, and have omitted the weightier matters of the law: judgment, mercy faith; these ought ye to have done, and not to leave the other (to give away a tenth) undone." In Luke 11:42, the New Testament repeats the same teaching of Jesus, saying that "judgment, mercy and faith ought to be done and giving away a tenth not left undone."

If any find it hard to give the tenth, this same Jesus enthroned in heaven provides grace for the giving it. In Second Corinthians 9:8, we read, "God is able to make all grace abound toward you, that you, having all sufficiency in all things, may abound in this good work." He is able to give grace enough to make giving joyful. Whoever saw people get shouting happy during the offering? They could if they would get the grace and give the tenth. God loves a cheerful giver.

Now if Jesus on earth taught tithing, and the same Jesus enthroned provides grace for it, we conclude that he expects us to give the tenth. Jesus is ordained by the Word of God to be a High Priest after the order of Melchizedek, who received tithes of God's people. Jesus is ordained to receive tithes while he lives (Heb. 7:8), this being an evidence of his High Priesthood appointment. Thus if Jesus has been ordained to receive our tithes, God must expect us to render them unto him, as Jesus said in Mark 12:17, "Render unto God the things that are God's." The "dekatee" which is used to describe the receiving of tithes by the High Priest, is used of Jesus. Thus provision is made in the New Testament for the receiving of tithes and the giving of tithes. He knows all the excuses—the farm, the family, the business, the pleasure—but he is greater than any of them and can bless us when we put him first. (Matt. 6:33.)

We then are workers together with God. How glad we shall be when before him in heaven, we see those redeemed ones from Africa, India, China, Mexico, South America, Japan, who have had the gospel through our giving the tenth. Let us all strive to be New Testament Christians.

OSCAR L. BATTIN.

Barclay, Kansas.

NEW SPRINGFIELD MEETING

Levi and Katie Johnson, pastors of the Friends Church at Fowler, Kansas, have just closed a very successful two weeks' revival meeting at the Friends Mission Church, Springfield, Colorado. The presence of the Lord was noticeably felt in all the services. The messages were given under the power and unction of the Spirit, and were used by God to move the hearts toward him. Twenty-seven souls bowed at an altar of prayer and received definite blessings. Not only was the influence of the gospel extended, a greater sympathy was also created toward the message of Friends. Several adults have expressed a desire to join the church as a result of these meetings and these will be received into membership.

This is the initial effort of the infant church at Springfield, an organized meeting having been set up here less than a month ago. This is the field in which Nixon and Minnie Rich have so faithfully labored for the passed five years, in an earnest effort to organize a Friends Church. It is the field in which they continue to labor in connection with Albert and Sarah Stuart, who are serving as pastors at the Mission Church for the present year.

These hopes bid fair to materialize in the near future if the work continues to progress. Nixon Rich has purchased six lots for a church and parsonage site.

D. B. ARRIVES VIA U. S. M.

Visitors at the Mission Board Office are always welcomed guests, especially if they can make some "contribution" to the good of the cause.

On January 23, a little past mid-afternoon when the office force was beginning to grow somewhat weary with the "burden of the day," we were cheered by the unexpected and much-traveled D. B. arriving safely via U. S. M.

Of course everybody knows U. S. means Uncle Sam, but this "one D. B." about whom we write is no other than "One Dollar Bill." This "Bill" might have been as fresh and crisp at one time in his life as the sub-zero weather in Richmond which greeted us on the day of his arrival, but not so with "Bill" when he reached the office, for he had been mashed and crumpled by much handling. However, his "face value" had not diminished in the least.

Here is the story. In Cambridge, Massachusetts, so the post office records show, a little envelope like the one used for the recent Christmas Offering, with the heading, "Christmas Greetings to the American Friends Board of Missions," came into the hands of the Postmaster. This envelope had the appearance of having been sealed though the seal was broken. It did not carry the address of the Mission Board, nor the name of the person sending the gift. There was not even a postage stamp, not a post mark of any kind, but attached to the envelope was a printed form signed by those through whose hands it had passed, and when delivered at this office another signature was added to serve as a receipt to be returned to the postal authorities.

Two things are to be observed in the arrival of D. B., yea, three: First, the American Friends Board of Missions is known outside of Richmond.

Second, Uncle Sam has a system of getting money to the Mission Board, an example that might well be followed by every local meeting.

Third, and by no means least of all, this D. B. has thousands of relatives in the possession of Friends scattered over the Five Years Meeting that need to find their way to this office before March 31, and it is to be hoped that they will be started on their way at an early date, and that U. S. M. will hasten their arrival because they are carefully mailed.

This D. B. can tarry only a few days, for he must hasten on to some needly field as soon as a few more traveling companions arrive. Such visitors are always welcome at the Mission Board Office.

C. O. W.

HOW KANSAS FRIENDS PRESS STEWARDSHIP

Stewardship in Kansas Yearly Meeting is receiving special attention this year. At last Yearly Meeting, stewardship goals for the year were set as follows: (1) To enroll 2,000 tithers by next Yearly Meeting; (2) to have 50 stewardship study classes during the year; (3) every meeting using the envelope system for offerings; (4) every meeting forwarding Yearly Meeting budget installments monthly or quarterly; (5) every meeting having every-member canvass about September 1.

Reports from 54 of the 88 Meetings in the Yearly Meeting show 721 tithers; 30 study classes; 31 Meetings using envelopes; 15 Meetings sending Yearly Meeting installments monthly and 7 quarterly; and 27 Meetings having every-member canvass. Out of about 10,000 members, 721 tithers! Seven Meetings report no tithers. It would appear that stewardship needs special attention.

Stewardship is being presented through six channels: (1) The pastor and sermons on stewardship; (2) stewardship study classes; (3) Bible reading, books, pamphlets, posters, plays and church periodicals; (4) Woman's Missionary Union and its auxiliaries; (5) Christian Endeavor topics and standard chart committee work; (6) Sunday school lessons and supplementary work. Let us strengthen these channels.

The Board of Stewardship, of which Oscar L. Battin is chairman, and Melissa S. Fellow, secretary, is highly organized and strongly braced with praying members. Each of the ten members is responsible for certain Quarterly Meetings, keeping in touch with pastors and superintendents of stewardship. All pastors are being encouraged to work for new decisions for tithing. Stewardship must be preached, prayed and practiced.

From Our London Correspondent

Letters of Observation and Comment

I DO not wish to harp too much upon the attitude of superiority towards America which is so frequently encountered in England; but there constantly are appearing such excellent illustrations of it.

A great English preacher, one whose books are extensively read in the States, in a sermon the other day referred to the fact that he had recently been in America and went on to say in a matter of fact manner: "And you know that America is a very queer place and the Americans are such queer people." One did not feel that the speaker felt that the American queerness was a very objectionable thing; but one wonders what impression his reference made upon those in his audience who never have been and never will be in America.

Another example. A lady was talking with some Americans the other day about the difference between the English and American pronunciation and spelling of words. Several illustrations had been suggested and discussed, after which a brief silence ensued. This was broken by the English lady—who, by the way, was a most charming and courteous one—asking in a most interested manner, "And what other mistakes in pronunciation and spelling do you Americans make?"

A newspaper illustration of this superior attitude is furnished by the following paragraph in a write-up of an exhibition of Italian Art which is now showing at Burlington House: "Why do English writers persist in alluding to the Titian who sculped the marble in the center of this hall as 'Michelanglo?' 'Michelange' is good French and 'Michelangiolo' is good Italian; but what on earth is 'Michelanglo?' *Perhaps it is American!*" (Italics mine). "Michael Angelo" was good enough for Sir Joshua Reynolds, and it is still good enough for me—if not for the Official Catalogue of the National Gallery.

HE COULDN'T SEE THE JOKE

We had a rather laughable experience the other day. At the close of a public meeting that we attended (and so far as I know we were the only Americans present) the orchestra struck up, as is the universal custom, "God Save the King." Elizabeth Edwards remarked soberly to me: "Isn't it splendid for them to play 'America' for our benefit?" An English gentleman overheard the remark, and turning to the lady with him said: "Did you hear that? Those conceited Americans think the orchestra is playing 'America.' They don't know it is 'God Save the King.'" What a fine story they will have to tell to show the nerve, conceit and freshness of Americans! We noted, however, that the Englishman took an indulgent attitude toward the innocence he attributed to us.

Repeating what I said in a former statement of this matter: there is nothing contemptuous in all this. It is the attitude of "sophistication towards naivete," that of antiquity toward modernity, of staid culture toward the frontier, of Boston toward Oskaloosa.

ANSWERING S. O. S. CALLS

That the world is very present and growing more so daily is constantly being urged upon us. The impossibility of escaping it is well illustrated by the following occurrence. During one of the recent storms that have wrought such havoc at sea, a Russian vessel was in great distress and sending out S. O. S. calls, which were, however, unfortunately not being received at the rescue station. A man sitting comfortably in his arm chair in his own home, listening to his radio, intercepted the calls for help and telephoned the necessary information to the rescue station. An expedition was sent out which effected the rescue.

This episode illustrates not only the tremendous change that has come about by recent inventions, but also shows the impossibility of retiring from the responsibilities of life. And this is just as true of nations as of individuals. No nation can retire within its own borders and comfortably sit by in seclusion, impervious to the S. O. S. calls of other peoples or combinations of people in distress. How despicable it would have been for the man who heard the calls of the distressed vessel to sit comfortably in his arm chair and deny responsibility! It is just as despicable for a nation to do so. As the man made use of his telephone to convey the necessary information which led to the rescue of the ship, so a nation must make use of all her facilities in aiding the progress toward a common safety and tranquility of the family of nations.

THINK IT OVER FOR YOURSELF

Conceit is about the most objectionable characteristic that any one can possess; and it loses none of its repugnant quality when it takes the form of race pride. To claim race superiority is a baseless action; for race superiority or worth can take but one form or manifest itself in but one way, and that is in the worth, the superiority of the individual.

This remark is preliminary to saying something that at first thought will seem to be a flagrant illustration of race pride. It is this: Observations have caused me to believe that the English speaking peoples of the world today are doing a thing which those of no other tongue or kindred are doing. They are solving problems for mankind. Whether it be in commercial, industrial, social, governmental matters, methods or practices this seems to me to be true. There is an element of self-centeredness and of "look out for number one" in the activities and practices of other peoples which is not to be found in English speaking peoples. To see this and to agree with this statement and, much more, to account for it will require much observation and contemplation and will call for much more than a surface understanding.

I have been reading with much care the preliminary statements of other nations concerning the Five Power Convention and I challenge any one to do so and fail to reach the conclusion above stated. Again I challenge any one to compare the events happening in any other country with those happening in any one of the English speaking countries and fail to reach this conclusion. (I refer to the events of governments, the type of things that governments are doing.) Still further, I challenge a contemplation of the political theories of English speaking governments with those of other peoples. The set objectives of other political theories and the definite, logically thought-out program by which these are to be achieved are in marked contrast to the "try and fit" practices of English speaking peoples. Regarding this matter as referred to Great Britain, there is a well-known expression which illustrates it; i. e., "Muddle through." The only criticism that can be brought against this expression is that it is entirely too commendatory; it should be "muddle along;" for seldom is a condition fully met. Questions and problems, methods and practices never become academic to English speaking peoples. Few instances of the adoption of schemes of government can be cited among them. Formulae are not held in high favor.

It is this very tendency, however, that has in it the greatest foundation for hope for the future of the human race. It indicates an open-mindedness, and an expectation, even a certainty that progress will require change of policy as time moves on. It is under such circumstances and by such means that progress in fundamental liberty is made; it is in such countries and among such peoples that democratic principles and practices are developed.

This is doubtless the explanation of why revolutions in England have on the whole been bloodless. If a set objective to be achieved by a well mapped out formula is missed, the disappointment

at failure is great and the reaction is apt to be violent.

For further proof of the main contention of this statement, reference is made to Bolshevism in Russia and Fascism in Italy, to dictatorships in other countries. Contrast these with their definite goals to be reached by methods and plans well thought out in every detail with the looser methods and indefinite goals of Great Britain.

It would require a long treatise to adequately argue this point, but I feel justified in having race pride to the extent of proclaiming my belief in the contentions above set forth.

HARD PROBLEMS BEFORE JOHN BULL

Some of the gravest problems ever faced by the British Empire are to be met at the most critical point they have yet reached during 1930. Will they be met and solved during this year? Is an effective reduction of armaments by civilized nations really attainable? Is the effort of Great Britain to satisfy the aspirations of Egypt and India without surrendering the Imperial Power and thereby throwing back the vast populations of these countries into the anarchy from which that imperial power rescued and alone protects them, to be successful or even to make satisfactory headway? Can the mutual relations of employer and employed in England be brought into such a condition of harmony as will make it possible to restore British commerce to its former prosperous condition and thus provide the only settlement of the problem of unemployment? These are a few of the domestic and foreign problems with which the government is faced.

HOW HUMAN INTEREST ENTERS IN

The royal wedding between the houses of Italy and Belgium is of much more interest in England than appears at first thought. There is a close bond between Belgium and England. When, in 1815, Leopold of Saxe-Coberg came on a visit to England there sprang up at first sight a love affair between him and Princess Charlotte, daughter of the Prince Regent who afterwards became George IV. After some difficulty with the father, a marriage was arranged. At that time it appeared that Charlotte would one day be queen of England; but after one year of happy married life she died. The bereaved husband had in the meantime become an ardent admirer of England and decided to continue his residence there. His sister came to live with him and soon afterward married the Duke of Kent. To this union was born a daughter, Victoria, who became the Queen of England. Leopold became devoted to his sister after the death of the Duke of Kent and had much to do with the training of his niece. A great affection existed between Leopold and Victoria. When, in 1830, Belgium separated from Holland, Leopold was asked to become their king. He was succeeded by his son, Leopold II, and he in turn by his nephew, Albert, the present King of the Belgians. King Albert is very highly esteemed in England and reciprocates this regard. His daughter, the new Princess of Piedmont, received most of her education in England.

ONE VOICE IN THE WILDERNESS

The liquor interests are so well entrenched in England that seldom is a voice raised in protest against the atrocious business, although its atrocities are as glaring as they can well be in a civilized community. There is, however, at least one small voice raised in remonstrance and although small, it is piercing and penetrating. I refer to the *International Record*, published quarterly and edited by Guy Hayler. This is the organ of the World's Prohibition Federation, founded in 1909 by representatives from forty nations. Much is said through the columns of this periodical, whose editor and secretary are Friends, about prohibition in the United States. The newspapers in general print only criticisms of it and play up in untruthful colors any derogatory news concerning its enforcement or lack of enforcement. The article by Mr. Churchill published in *The Telegraph* to which I referred recently and which in a most unfair and unwarranted manner emphasized and exaggerated many of the faults, creating out of whole cloth some of them and absolutely failing to mention a single one of the multitude of virtues, was most skillfully handled and completely dissipated in a recent issue of the *International Record*. Many statements about the operation of prohibition in America are found in this periodical so that by reading it one may keep fairly well posted; for any hope of making headway against the liquor business in England is largely dependent upon the success of the enforcement of the Volstead Act in the United States. The liquor interests are careful to see that nothing showing the good of prohibition in America appears in the public press.

The dominance of the liquor interests is revealed in no better way than by the fact that during the World War they absolutely refused to comply with the request or order of the government and to lend their facilities to assist in the prosecution of the war. It required a certain percentage of man power to operate the breweries and distilleries and the liquor interests refused to shut down so that these men could be released to assist in the war. They also refused to lessen the use of grains and other materials used in the manufacture of their vile product, although to do so meant lessening the supply of bread. The breweries and distilleries operated illegally and established a Rum Row in the English Channel long before the one established in the Atlantic. And the fact that they "got away with it" shows their strength of entrenchment.

THE GRAVE SITUATION IN INDIA

Without doubt the situation Great Britain faces in India is as complicated a one as was ever faced by any government at any time. One notices a tendency for the uninformed sentimentalist to exclaim against the tyranny of the Empire and to proclaim the right of independence of India. The knowledge required for an adequate understanding of the situation is as extensive as the situation is complicated. It includes a thorough knowledge of the past history of the condition from which the Empire rescued India and of the nature of the work the Empire has continued to do on down to the present time. It requires a comprehensive knowledge of India herself, her populations, local governments, religions and class stratifications.

Such facts as the following are samples: In India there are scores of different races and at least one hundred and eighty different languages are spoken. In India there are five hundred different states governed by Great Britain, besides a number of others governed by native Princes. Then the situation regarding religions is most puzzling. The relations between these different religious groups is most hostile. It has actually prevented Great Britain from using practices that would train the people for responsible government. To illustrate: In many places it is utterly futile to submit the choice of governors to popular vote because of the enmity between Mohammedans and Hindus. It has been necessary to appoint the governor for a short term, alternating between a Mohammedan and a Hindu. These are but samples of conditions which indicate the anarchy and bloodshed that would follow should Great Britain withdraw her protection before the people are prepared for responsible government. Great Britain cannot withdraw her protectorate and retire from the scene until the Mohammedans are ready to obey laws made by Hindus in those states where the Hindus are a majority. The responsibility of Great Britain to the native Princes, who rule over states, is too binding to permit withdrawal until some guarantee of protection is possible. Great Britain still owes a duty to the Punjab that would be utterly denied by withdrawal at this time. Without question the Parsees prefer British protection to the chaos that would follow upon its premature termination. And what about the sixty million "untouchables" who without British protec-

ion would be left to the mercy of the Brahmins?

Dominion status for India is an entirely different proposition from what it was for Canada, Australia or any other member of the Empire family. Canada, when granted Dominion status, had two races, two religions and two languages; South Africa was even more simply organized in these particulars New Zealand and Australia were entirely British. South Ireland had but one race and one religion and even then the withdrawal of Great Britain, for a reason with which everyone is familiar, was followed by a most troublous period.

Great sympathy should be extended to the present government in dealing with this incomparably complicated situation. Above all, carping criticism should be avoided. The revolt of the American Colonies and the resulting freedom from Great Britain cannot be used as a model in thinking of the independence of India. Sentiment must be largely saturated with common sense in forming opinions or passing judgment upon Great Britain's work in India.

IN THE "WHISPERING GALLERY"

It is quite a climb, more than three hundred steps, to the "whispering gallery" just under the vast dome of St. Paul's Cathedral; but it is very much worth while to make the effort. One gets a better notion of the vastness, I can think of no better word, of the crowning grandeur of this, the most characteristic monument to the skill of the great architect, Christopher Wren. From the areaway may be had a wonderful view of the city, that is if the air is free from smoke, haze or fog, which cannot be guaranteed just any day in London. But the thing of greatest interest is the whispering gallery. Standing on one side of the dome with ear pressed to the wall one can hear a whisper from the other side. Several times, in what I have written to THE AMERICAN FRIEND, I have referred to London as a "whispering gallery" or a "listening post" for the rest of the world, particularly for Europe. I thought of this as I heard the whisper of the guide from across the vast dome. I also thought that the apparent distance of God from his Children was not to be judged by its observed length or its appearance to us in times of depression or discouragement. We are always in his whispering gallery; but we must place our ear in the right position. If we do we shall always hear his still small voice."

That the rich man labors under a heavy handicap when he seeks to enter the higher realms of the spirit is a fact confirmed by experience.—J. A. MACCALLUM.

PLAN CONFERENCE FOR THIS SUMMER

Young Friends Board Pitches Conference for High School Age Group

It was just before Christmas, and a small group of young men and women were meeting in Richmond, Indiana. Clyde A. Milner of Earlham College and Byron Haworth of North Carolina were there, as also were Betty Linton of Wilmington and New York, Anna W. Wilbur of Kansas, Helen Carey of Wilmington, and Isabel Hartsuck of Indiana and New York. And then there were Paul Little of Indiana, Sumner A. Mills of Western, and Guy W. Solt of Nebraska. The writer completed the total number present, except for the last session, when we were joined by Curtis and Mildred Newlin, Ernestine Milner and Elizabeth Harold. It was the annual meeting of the Board of the Young Friends Activities. We were met to review the achievements—and failures—of the past year, and in the light of those, to map out lines of work for 1930.

Numerous projects claimed our attention. The first session was somewhat disrupted by belated arrivals, trains having been thrown off schedule by snow storms. But after the first, at the beginning of each session we paused for a period of quiet searching and waiting, that we might be rightly led in the decisions we must make. Of the several matters discussed, we want to mention only one here.

That is the next Annual General Conference. Each year for twenty years the question of the next conference has arisen, and each year there has been the feeling on the part of the Committee that a conference was needed. And so this year the chief question was, which of many possible types of conference we most need. Should it be a repetition of last year's plan to draw together older young people already holding positions of responsibility and leadership? Should it be a Conference for leaders of young people's work in Monthly, Quarterly and Yearly Meetings? Should it be for High School age young people, or for young people of all ages? What is our greatest conference need? These and many other questions provoked discussion. With only one national gathering a year, it must be made as valuable to the work of Friends as it possibly can be.

The thinking of all finally found unity in the proposal to offer to young people of High School age the same thing that was offered to older young Friends last summer. At the same time we would respond to the suggestion that came previous to the meeting from the field, to offer something for leaders of young Friends work in the local, Quarterly and Yearly Meetings by making special provision for them.

No program was mapped out for the daily activities; no subjects for discussion were chosen; no general theme was adopted. These things the delegates themselves must do. This in no wise indicates that advance preparation will not be made. Efforts are already under way to discover what those who will come will want to discuss. Many possible leaders for young people of this age were listed and their presence will be sought. Lists of helpful reading materials will be prepared as suggestions come in from many parts of Quakerdom. In every move that is made there *is* an underlying purpose—the same purpose that underlies all the work of the Young Friends Committee. That is, to constantly help young Friends in the cultivation of fundamentally Christian attitudes, so that, whatever situation or problem may confront the individual, the response will be instinctively in the right direction: to help each young Friend into a vital spiritual experience which makes life radiant and dynamic so that channels for service are inevitably sought. To create an atmosphere on the Conference grounds where these purposes may in some measure be achieved is the great responsibility of all who are interested in the Conference, and especially of the Conference Committee.

Who should come to this Conference? Last summer the Committee announced that only those who were genuinely interested in a purposeful search for the place of young Quakers in this generation, were encouraged to come. The same is true this year. Pleasure there is bound to be—pleasure that brings real satisfaction. A good deal of time will be given to recreation and merry making. But the purpose of the gathering is deeply serious, and young people who seek light on their own problems, or who can make a real contribution to the joint thinking of a group, should come. There are no problems more perplexing or important than many of the problems the average early teen-age person must face, and a gathering of healthily alert people of this age from many parts of the country can be of immense value to each individual. Though it will be a self-directing group, mature and sympathetic leadership will be constantly present to advise and guide in periods of confusion or questioning that may come.

In addition to these, young men and women who have been appointed to places of leadership in their respective Meetings, and who want help in knowing what to do, and how to do it, are especially invited to come. Active older workers who have faced the problems of the local

or Yearly Meetings will be on the grounds for group and individual conference every day.

To make the Conference as effective as it might be for the future work of Friends, every local meeting should have at least one appointed delegate; more if possible. A young Friend with a concern to come may need encouragement and financial help. We look to the Meetings to discover these persons. The Conference will be held on Earlham College Campus from July 28 to August 5. Keep the Young Friends Office supplied with names of persons to whom literature should be sent. Help the Committee as it sets forth on this fresh venture of faith.

ELIZABETH MARSH.

FRIENDS AT HIGH POINT

Central Friends Church in High Point, N. C., observed Christmas with some very helpful programs. Wednesday, December 11, Professor and Mrs. Max Noah of Guilford College gave a splendid program at the regular supper meeting. He told of the development of the carols and described the different kinds of carols, and she sang several, illustrating the types mentioned.

On Monday following, the young business women's circle of the Auxiliary entertained the rest of the Auxiliary with a Christmas play, "The Christmas Candle," by Mary Beckwith Butchart.

At the supper program on December 18, Joseph Peele, pastor of New Garden Meeting, gave "The First Church's Christmas Barrel," as a reading. It is the custom to have Joseph Peele give a Christmas reading each year at the last supper meeting before Christmas and the supper group looks forward with pleasure to this program.

On the Sunday before Christmas there was Christmas emphasis in all the exercises of the Sunday school and the morning church service. A White Gift offering amounting to $135.00 was taken for the work at Friendsville, Tenn., and for a small gift to the Cuba Mission. In the evening a short cantata, "The Cradle of Bethlehem," by Berge, was given by the choir and the program was closed with a play, "They that Sit in Darkness," by Dorothy Clark Wilson. This was one of the very best programs ever given in this church. Both this play and the one presented by the Auxiliary circle were directed by Mrs. Wray Farlow, who has directed a number of plays for different groups of the church and they are always finished productions. The cantata was directed by Norman Fidler and Florence Blair was the accompanist.

On Monday afternoon before Christmas the Cradle Roll Department of the Sunday school held a party for the mothers. In the evening of the same day the rest of the school had a party of games and stunts and songs.

In addition to the White Gift offering several classes arranged baskets and gifts of toys for families who would otherwise have no Christmas. On the whole, it was a very wholesome and happy season and one in which the real spirit of the Christ was emphasized.

SPICELAND NEWS ITEMS

The Spiceland Y. P. S. C. E. held a public installation of officers on Sunday evening, January 26, with a fine program which opened with a song service and the regular devotional period. This was followed by repeating in unison the Christian Endeavor pledge. The history of the Christian Endeavor movement from its inception in 1881, and a history of the local organization up to the present time held the attention of the audience. After a very impressive installation service, a vocal duet was rendered by Anna May Griffin and Virginia Evans. Several former members spoke in a reminiscent manner, and pledged to this fine group of young people their hearty support.

The Keystone class of the Sunday school is putting on a campaign not only for new members, but for more faithful attendance. This class was organized years ago by the late George Levering, as a "Young Married People's Class." Many of its members are grandparents now, and there are two classes of younger married people.

The Junior Church is proving a blessing to the children of the community, as well as to the parents.

While inclement weather and contagious diseases have interfered with regularity in attendance at both church and Sunday school, yet through the ministry of William O. Fox there is a fine spiritual atmosphere in the church.

NOTES FROM INDIANAPOLIS FIRST FRIENDS

A final check of the Christmas activities reveals that the special offering for the United Budget was $1,350.50. In addition to this 15 bushel baskets of food were distributed to needly families and seven baskets of dainties to shut-ins by the Social Service Committee; the Women's Missionary Auxiliary packed a box with gifts for the Lyndale Girls' School in Jamaica and another for Charles and Mabel Vincent and their children; and the Pathfinder Class of young women sent two boxes of toys and school supplies and a subscription to the National Geographic Magazine to Philip Frazier at McCloud, Oklahoma.

The Junior Department of the church school is beginning work on the filling of ten treasure chests to be sent to the children of the Philippines under the plan of the Committee for World Friendship among Children.

A plan of personal evangelism proposed by the pastor, Ira C. Dawes has been adopted by the monthly meeting. Both non-attending members and those who have not affiliated with churches will be visited personally and invited to unite with the meeting. It is expected that practically the entire active membership of the meeting will participate in the campaign which will culminate on the nineteen hundredth anniversary of Pentecost, June 8th.

DEDICATION OF UNADILLA COMMUNITY HOUSE

Notice was given recently in these columns of the good fortune of Unadilla, N. Y., Monthly Meeting, in that it was presented with a commodious house, with farm and other buildings, free of all incumbrance, and situated directly across the road from the meetinghouse. The Monthly Meeting promptly raised an ample fund for remodeling the house and equipping it for use as a community, or parish house, which might be the home of the social activities of the meeting.

On January 19, the work having been nearly completed, dedicatory services were held. The meeting was so fortunate as to secure the help of B. Russell Branson of Clintondale, in the exercises of the day. He addressed the meeting for worship in the meetinghouse in the morning, after which the company repaired to the community house and partook of a bountiful dinner. Soon afterward, following a devotional period, representatives of the Board of Trustees, the Women's Missionary Society, the organized Bible School classes, and the Home Bureau, brought greetings. Then Russell Branson gave the address of dedication, choosing as his basis, the words of the Master, "There standeth one among you that is greater than the temple." He was greatly favored in the presentation of his message, as all his hearers were, in their privilege of listening.

Unadilla Meeting is now beautifully equipped for its work, having practically in one body the meetinghouse, parsonage, and community house, with one hundred acres of land, quite a notable opportunity for a rural minded pastor.

The pastor, Henry M. Vore, nearing the completion of his third term in the service of the meeting, has been asked to remain for another year, beginning April first, and has consented to do so.

With added opportunities, as well as responsibilities, we look to the future with confidence, believing that there is much in store for us as a people, if we continue to keep our faith in God, and in spiritual values rather than in mere "things." Thus were we admonished in our dedicatory address.

The Christian Life

A Quest for the Mind of Christ as Found in the Sermon on the Mount

Conducted by Ralph H. Boring

LESSON V

It was stated in a former lesson that our chief default as Christians is not in the realm of knowledge, but in the emotional realm. We believe that is true. Every Christian knows more than he brings himself actually to practice as a vital part of himself. And yet, as we endeavor to analyze the religious life of others, it is obvious that on the part of many there has been very little real thinking, meditation and study. There is emotion, plenty of it in times of stress, and we satisfy it by doing our fellow man the great service of attending church once in a while, or contributing money to some good cause. It is because our emotions are superficial and satisfied by a pious action.

In order to grasp the significance of the Sermon on the Mount, we must realize that the emotions must be guided by an intellect that is given time and encouragement to think. There must be a time in every life when a long-distance view of life is taken. When the writer of the book of Ecclesiastes had finished, he reveals his mind clearly when he states in next to the last verse: "Let us hear the conclusion of the whole matter." He had given careful consideration and serious attention to the meaning of life as a whole and in particular as touching his own. He saw life at a glance; he saw the end; he knew where he was going; he thought life through.

The reason so many of us fail to do that is because it takes time and thought. And our day is not friendly to religion. It has fallen on difficult times. The heart of religion is personal fellowship with God; and that means prayer, quiet thought, acquaintance with the religious experience of the race, a knowledge of the Bible, and worship, both individual and group.

When our emotions are asked to thrill over a conception of life like that, it is loath to respond. The warmth and glow of superficial and sensual emotion fails to appear and the application to the thought-through life is not made. Thus, the vision fades and we become good business men and poor Christians. Questions and problems rush in upon us with such rapidity that we hasten from one to another before the former is solved. Life is broken into fragments without coordination or continuity. The string of beads is dropped and each one goes helter-skelter to its own hiding place.

So is the life that has no central purpose running through upon which all the problems and questions of every day must be threaded. "The brush pile," says Dr. Wieman, "is fit only to be burned." All the parts are there, but they are disconnected and irrelated. We need to be like a tree, not like a brush pile.

Let us see what message the Sermon on the Mount has for us in our day that is so full of new playthings, comforts and indulgences, sensations and thrills; if it may be that we can see through them and realize that there must be some connection between them and the thing that Jesus called the cross. It is obvious that as long as there is a world like the one in which we live, the cross which he established must be carried on to the finish. And I have taken upon myself that Name, and with it the cross.

Let us go hurriedly through chapter 6:1-18. In these verses the righteousness required in the New Kingdom is contrasted with the ostentatious and hypocritical conduct of the Pharisees, as in 5:21-48 it had been compared with the teachings of the Scribes. Jesus is still expounding the thought of 5:20.

Verses 1-4. Alms giving—Righteousness: good conduct, right deeds. Don't make a parade of your goodness that you may be approved by your fellow man. Such vanity falls of its own weight, and all virtue, all praise is lost. Do not practice charity to obtain a reputation for generosity in the church or public life. Such men will get what they want and that is the end of it. Your left hand is not to know what your right hand is doing so that the good deed is innocent of self-consciousness. Your Father knows all about it, and that is the great reward.

Verses 5-15. Prayer. The same absence of display makes prayer natural and beautiful. Do not act the "Prayer Man." These actors liked to stand in public places and meetings for worship and pray. Such prayer is not prayer, and thus is worse than nothing. When in the spirit of prayer, retire to privacy and commune with the Father whose secret place is in your own soul. Do not strive for words and phrases, that is mere heathen incantation—repetition of words thinking that God will be tired out and give what is asked. Do not practice such prayer—your Father already knows your need before you ask him. The special injunctions concerning prayer in verses 7-15 guard against an error to which the Gentiles were prone, give an outline of prayer, teaching for what and in what spirit we ought to pray, and warn against an unforgiving spirit, which makes true prayer impossible.

Verses 16-18. Fasting. This does not apply directly to us, because we no longer fast. The spirit, however, may be present. The Pharisees put on pinched and dirty faces to give the impression of long and sacrificial fasting. This made people talk and praise them. It may be that one way and another we try to create the same attitude in others toward us. If we do, it is the same spirit and we are also guilty.

Verses 19-34. Single-eyed service of God and simple trust in him is enjoined. In this paragraph the contrast with Pharisaism is no longer present. The central thought is that Jesus' disciples, the members of the Kingdom, ought not to be seeking to pile up earthly and material treasures, but, trusting God to care for them and provide for their wants, should devote themselves to the interests of his kingdom. Thus they will live, not a selfish life, seeking their interests, not a divided life, devoting half their energy to serving God and half to accumulating for themselves, nor an anxious life, worrying lest they shall not be provided for, but with one purpose will serve God and his kingdom.

One concern is ours: to help make the world what God intends it to be, to practice ardently his way of life; all these needed things will come if we do this. Live a day at a time, and don't worry about possible tomorrows. Every day brings its own cares, so do not anticipate troubles that may never befall.

These words of mine are weak, very weak. Read and read again the Sermon on the Mount. They are the words of life, but if you are all like me, it takes a long time for them to soak in.

Christianity is like love in this respect, that it degenerates into a bloodless and luke-warm affair if it never be declared.

RADIO, AIRPLANE AND OCEAN CABLE

BY ELLEN SIMKIN

"To wonderful such knowledge is for me!"
I stand in awe at what has been revealed:
The marvels wrought in earth and sky and sea!
The wondrous power given to men to wield!

But still there is a knowledge higher far
That kindly comes to hearts of low estate;
The knowledge of the blessed Son of God,
Our dear Redeemer and our Advocate.

Beside the joy of knowing Christ, our Lord,
Possession of all earthly lore grows dim;
And I should know I had not lived in vain,
If I might lead one earnest soul to Him.

Poplar Ridge, N. Y.

In Outlook and Outreach

January Meeting of Friends Service Committee

About seventy Friends attended the Monthly Committee Meeting at 1515 Cherry Street, Philadelphia, on January 23. All Friends are most cordially invited to attend these meetings at 3 p. m., on the fourth Thursday of each month.

PROGRESS IN MARION

The business began with Clarence Pickett's account of his recent visit to Marion, N. C., together with James Myers, of the Federal Council of Churches, whose report on conditions in this textile center has stirred the churches of the country. "From 175 to 200 families are receiving relief from us, half coming to the feeding center on Friday for their rations, which consist chiefly of 'fat-back,' potatoes, beans, cabbage and flour, with apples now and then. This, with the expenses of social worker, nurse, and medical work, is now costing about $1,000 per week, better organization having cut down the original weekly outlay. The labor situation is difficult. Both mills in East Marion are now running full time, with non-union workers. In one sense, the strike is a failure. But the hours of work have been cut from twelve to ten hours a day (five on Saturday), and the rate of piece-work has been increased 5 per cent. One of the mills is planning to improve the homes of its workers by putting in sewers, running water, and even bathtubs. James Myers feels that the situation is much relieved; that the entire spirit of the place has improved.

"However, there is little prospect of work in the mills for those who are now out, and it is inevitable that continued relief must demoralize those who receive it. So we hope to end the relief by March 1st, and are consulting with the Textile Union in the matter. We are ready to help form a citizens' committee to lay the matter of work for these men before the Governor of the State, and do all else that we can."

Clarence Pickett spoke of the sacrifice which the Winston-Salem Meeting is making in loaning Hugh Moore to the work as its director. A letter of appreciation and encouragement to these Friends was approved. He mentioned also that our workers have established a social technique in East Marion that is much appreciated, and a minister in the county is hoping to induce the churches to raise half the salary of a county nurse, so that this part may be continued.

CITIZENSHIP AND CONSCIENCE

The U. S. District Court has declared that because Professor Douglas C. Macintosh, of Yale University, considers "his allegiance to be first to the will of God," he is "not attached to the principles of the Constitution of the United States," and can not become a citizen. The statement in regard to this which was prepared by Arch Street Friends was presented by Harold Evans, and was eagerly endorsed by the Service Committee. "To deny the rights of free conscience is to deny the foundations of government. We refuse to believe that it is now the established policy of our government that we must give allegiance to man rather than to God."

The entire statement will appear in all our Friends papers. It is to be sent to government officials, to the daily and religious press, to ministers throughout the country. Public sentiment must be aroused to change the requirements for citizenship so that they can no longer be interpreted as in the case of Margaret Webb and Douglas Macintosh.

GUY SOLT'S WORK

For two or three months, Guy Solt has been speaking for the Service Committee, preparing snappy, informing leaflets, and in other ways increasing the interest which expresses itself financially. Several Friends now spoke in appreciation of his work, and the Secretary was directed to send a letter of appreciation to Nebraska Central College for "lending" him to the Service Committee for this period. Guy Solt himself spoke of the need of many more persons who would be willing to *speak* concerning the Service Committee, its work and aims.

FREDERICK LIBBY'S PROPHECY

The discussion which followed this report brought Frederick Libby to his feet. "All signs point to the fact that our country is drawing near to the place where Chrisfian pacifism will spread rapidly. We, of the Society of Friends, should be doing our utmost to advance this movement. We should prepare literature in this line, for both children and adults—a little later and better than anything else."

THE PEACE SECTION

Vincent Nicholson told of the Conference held under our auspices on December 10th and 11th, which was attended by representatives of a number of peace societies, for fellowship and cooperation.

The regular work of the Section is steadily growing. There have now been about 650 Youth Peace Contests. Next summer, in addition to the Peace Caravans, the Section plans to send out several more mature people as peace conference leaders, to summer camps of young people. One denomination has already welcomed this project; others are considering it.

Instead of the usual few days of intensive training given our Caravaners, a Peace School is planned this spring to be held for ten days or two weeks, at Haverford College. All interested will be invited, as well as the Peace Caravaners. The leaders will be such men as Fred Libby, Bruce Curry, and others.

INDIA, JAPAN AND POLAND

Will Eves began the report of the Foreign Service Section with India. Harry Timbres has been in that country since November, studying the work which lies before him at Tagore's Settlement at Santiniketan. Now he is on his way back to England to study Tropical Medicine for a few months before really beginning his task. The first requirement for good work is a hospital, which would cost $100,000. His survey of nearby villages shows frightful conditions of malaria and under-nourishment. It will take another $100,000 to set the needed program going there.

The poet Tagore may visit the United States next fall, not unmindful of raising money, though not primarily for this purpose. "We are responsible for nothing but the financing of Harry and Rebecca," said Will Eves. "But we should be willing to sponsor Tagore's visit, and put him in touch with persons or Foundations which might be able to help him." The Committee fully approved of this, realizing that we are beginning to share in a very significant piece of work, which links us with world service.

It has been arranged for Gilbert and Minnie Bowles, who are coming home from Japan on furlough this summer, to come by way of Europe, visiting the Centers there, and probably stopping in India and Syria, as well as in London.

The winding up of our Industries work in Poland was reported upon. The surplus funds are to be used largely for scholarships to the agricultural school in which we are interested, and the Industries house will be turned into a community center for agricultural and educational work.

MOVEMENTS OF WORKERS

It was reported that Rufus Jones and family are due to arrive January 29.

Daniel Oliver, of the Syrian work, and Gilbert MacMaster, our representative in Germany, are both coming to the United States in March.

It has been decided that Clarence E. Pickett is to go to Europe at the end of March, to spend two and a half months in visiting our Centers, and getting acquainted with conditions abroad.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DO FRIENDS CARE?

DITOR THE AMERICAN FRIEND:

Under the above heading I see an arti- e written by Milo S. Hinckle published the December 26th issue of THE AMER- AN FRIEND. It was my privilege, about ght years ago, to have the care of the usiness affairs of an aged minister who ad a real desire in her heart to contrib- te to the care of aged Friends ministers. In her will she bequeathed to Friends er cottage where she lived for an aged inisters' home and endowed it suffi- ently to keep it in good repair and sup- ly some support for the occupants.

She made her Quarterly Meeting the rustee in charge of the management of he home; however in trust for the early Meeting should it manifest suffi- ent interest to provide additional en- owment and otherwise arrange for the anagement of the home, hoping that it ould become the nucleus of a system f Friends for the care of aged ministers.

So far the Yearly Meeting has not anifested any interest in attempting meet the requirements of the will or ssume the management of the home. he option for the Yearly Meeting will nd in less than two years. The Quar- rly Meeting trustees in charge of the ome are showing a good account of their tewardship, but it will take the coopera- ion of Friends outside the Quarterly leeting if the home accomplishes that or which the donor intended it should.

ELMER LAWRENCE.

League City, Texas.

THE FAITH OF OUR FATHERS

DITOR THE AMERICAN FRIEND:

Jude in his epistle exhorts "that ye hould earnestly contend for the faith hich was once delivered unto the aints." The concern is worth while, aving to do with our hope of salvation. ational Prohibition was the intent, con- ention and prophecy of the reformers or a quarter of a century before it be- ame a law. Without contention an issue ill die. The establishment of the Chris- ian faith is due largely to the faithful- ess of the apostles in persistently and arnestly contending for it. Paul and he other apostles devoted their lives to he promulgation of the doctrines of hrist.

The faith of our Fathers as set forth n the "Apostle's Creed" has no uncertain ound, and is adopted as the faith of hristian churches. Christ's miraculous onception, birth, life, death on the cross, resurrection and ascension are the fulfill- ment of prophecy, and in accordance with God's will for man's redemption. There is much contention and propaganda in favor of many new doctrines and reli- gions that were not "delivered unto the saints." Some would eliminate from the scriptures much about Jesus our Savior. Some would curtail until the Bible would not be recognizable by the Christian. There can be no substitute for the Scrip- tures, which were given by inspiration of God.

The Scriptures are not just a story, but real sacred history, and are to be taken seriously. Many do not believe. In all ages there have been disbelievers. Never- theless we still have our Bible which has a larger circulation than any other book, the Christmas is still celebrated the world over, hymns of praise and adora- tion are sung in the churches through- out the land, and our calendar still dates from Christ.

The use of the Apostles Creed in the services of the M. E. Church is a plain statement of their belief, a fearless dec- laration of faith. A church without a creed is lacking. If asked what such a church believes who could tell?

One's individual faith is increased and strengthened as he looks to Christ, whose own words, claims and teachings are without gainsay. The author of the hymn we often sing has found the source of strength to the fainting heart and a guide to the perplexed soul.

"My faith looks up to Thee
Thou lamb of Calvary."

EZRA LAMBORN.

Emporia, Kansas.

TAKES A FEW EXCEPTIONS

EDITOR THE AMERICAN FRIEND:

In your issue of January 16, there is an article by Nathaniel Edwards that calls for criticism, or else I most woefully misunderstand the way the writer uses words. He speaks of Jesus being "re- born" at his baptism when the Holy Spirit descended upon him, after he had stated that Jesus became a member of the family of Adam by "natural" birth. Scripture states that Jesus was born of the Virgin Mary and was begotten by the Holy Ghost. He was not only thus begotten, but was the *only* begotten Son of God. John clearly states, "He was in the beginning with God, and he was God." He did not need a "rebirth." We are told, "He took not on him the nature of of angels, but he took on the seed of Abraham." He was God incarnate in the flesh.

Again, in his reference to the baptism he says, touching the application of water, "Either or neither may have been done." Mark plainly says (1-9), "Was baptised of him in Jordan." So also Luke. The anointing of Jesus was not a "rebirth," but a public acknowledg- ment that he was the "beloved Son." The words "only begotten" will repay careful study. Jesus says all men need the new birth. Nathaniel Edwards says, "Most, if not all have become sinners." The Bible says, "All have sinned." Paul truly says, "If any man be in Christ, he is a new creation. Until one comes through the new birth into this new creation, he is still in the old creation, which must perish, "for in Adam all die." In the "new Adam" all are made alive who are reborn, not because he was man, but be- cause he is "over all, God blessed for- ever."

John, baptizing him, inducted him into his priestly office, which perhaps was the only reason for the work of John the Baptist.

GEO. B. EVANS.

New Sharon, Iowa.

THIS IOWAN LIKED IT

EDITOR OF THE AMERICAN FRIEND:

I have read with much interest the article by Nathaniel Edwards, "Creat- ing a New Race," in THE AMERICAN FRIEND for January 16. He speaks plainly and does not dodge—one knows what he means. He tells what he has to say and it's understandable.

W. P. MAULSBY.

Marshalltown, Iowa.

WE ACCEPT DELIVERY!

EDITOR THE AMERICAN FRIEND:

Since it is always "open season" for Quaker editors, I am going to take a shot at you.

I would like to see the editor of THE AMERICAN FRIEND take a little more con- ciliatory attitude toward the *Christian Century* with regard to Joseph R. Grundy. I was almost impelled to write a few weeks ago, and here on page 77 of the January 23rd issue I see the matter men- tioned again. I regretted the objection made to the article in the *Christian Cen- tury* for two reasons:

(1) I think there was a pretty large kernel of truth in what the *Christian Century* said. Quakers *have* become smug and more or less well-to-do. They have often been shrewd in business and have capitalized or "made good" on their "Quaker honesty." It is a sort of "Mont- gomery-Ward, Sears-Roebuck" "Value or your money refunded" sort of honesty; an honesty that conforms to conventional business ethics of no violent misrepre- sentation, etc., a sort of "enlightened self-interest." *But Quakers are not alive*

to the problems of our modern day which challenge and require modification of the whole underlying economic system; not revolution, but evolution. I realize that there may have been exceptions—and that certain wealthy Philadelphia Quakers have been moderately progressive in their ideas and policies, but I by no means regard them as leaders in the field.

(2) Even if the *Christian Century* were as wrong as implied in THE AMERICAN FRIEND "come-back," I am inclined to think we had better let somebody else defend us. With President Hoover a Quaker and so many flattering things said we shall give the impression that it has "gone to our head" and that we can not bear to be criticized adversely without slapping back.

I hope that isn't too violent a dose. Ye editors are all the time talking to us —we have to "talk back" now and then! Anyway, you will know that I read THE AMERICAN FRIEND almost word-for-word. I especially enjoy the "Read It or Leave It" page.

With all best wishes for a glorious 1930 for THE AMERICAN FRIEND.

LESLIE FRAZER.

1 Andover Hall,
Cambridge, Massachusetts.

LIKES US TO ROAR ON OCCASION

EDITOR THE AMERICAN FRIEND:

Many, many times we feel like writing our approval of things we read in THE AMERICAN FRIEND, but we don't feel it strong enough, I suppose; at least we don't do it. But this is the time I just *have* to write. Your first editorial in the current issue, "What's the Big Idea?" expresses what very much needs to be said and said strongly. I'm glad we have an editor who can get up and roar on occasion. And turn Fred Libby loose again. His every word is dynamic.

ALDEN L. KNIGHT.

Independence, Kansas.

AT BALTIMORE QUARTERLY MEETING

Baltimore Quarterly Meeting of Friends was held at Thirteenth and Irving Streets, Baltimore, Md., January 11 and 12. The first session was a meeting on Ministry and Oversight, held at 11 a. m. Saturday. The topic for discussion was "What Is the Chief Message Quakerism Has for the World." The following were the leading members at the 11 o'clock meeting Sunday: Augustus T. Murray, Anna B. Thomas, Margaret T. Carey of Baltimore, Edna Goodwin of Germantown, Md., and Truman Kenworthy of Dublin, Ind. The meeting was followed by a luncheon—the committee in charge: Florence K. Brown, Anna Easterling, Mrs. M. L. Townsend, Mrs. J. F. Burly, Mrs. A. M. Gardner, and Charles Hall.

More Books at Half-Price

As a pre-inventory feature, we are offering these books for children and adults at half-price. In most cases we have only one copy of each title and in your order, we ask that you give a second choice. Postage additional on all orders.

FOR BOYS AND GIRLS

	Regular Price	Reduced Price
A Child's Garden of Verses—Robert Louis Stevenson	$ .75	$ .38
Moni the Goat Boy—Johanna Spyri	.75	.38
Tales From Hans Anderson	.75	.38
At the Back of the North Wind	.75	.38
Robinson Crusoe	1.00	.50
Pilgrim's Progress—John Bunyan	1.00	.50
Child's Story of the New Testament	1.00	.50
Children of the Old Testament	.75	.38
Mother Bedtime Stories	.75	.38
Peter Rabbit Story Book	2.50	1.25
Mazli—Johanna Spyri	1.50	.75
Cornelli—Johanna Spyri	1.50	.75
Mopsa the Fairy—Jean Ingelow	1.50	.75
Little Folks of the Bible Series Each,	.50	.25
Boys in the Days of the Prophets		
Boys in Patriarchal Homes		
Boys of the New Testament		
Stories of the Early Life of Jesus Cloth,	.40	.15
Paper,	.30	.10

These stories come in various titles and both the paper and cloth bound editions have many fine colored illustrations. Especially good for rewards for attendance, etc.

FOR ADULTS

	Regular Price	Reduced Price
Alexander Duff—Pioneer Missionary Education By William Paton	$1.50	$ .75
The Dynamic of All Prayer—G. Granger Fleming	1.00	.50
David Livingstone—C. Silvester Horne	1.50	.75
Education in Religion and Morals—George A. Coe	1.75	.88
Imagination and Religion—S. Parkes Cadman	1.50	.75
Mothers and Children—Dorothy Canfield Fisher	1.90	.95
Outlines of Missionary History—Alfred D. Mason	2.00	1.00
Psychology of Childhood—Tracy	1.50	.75
What Christianity Means to Me—Lyman Abbott	.75	.38
Whittier at Close Range—Frances C. Sparhawk	2.00	1.00
Modern Use of the Bible—Harry Emerson Fosdick	1.60	.80
The Revelation of John—Arthur S. Peake	2.50	1.25
Thirsting for the Springs—J. H. Jowett	1.25	.63
The Ten Commandments—Henry Sloane Coffin	1.25	.63
Fifty-two Short Sermons for Home Reading	1.75	.88

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

At 8 p. m. Dr. Augustus T. Murray of Palo Alto, Calif., minister of the Washington Friends Meeting, gave an address Sunday, entitled "Ye Are the Light of the World." Sunday morning, the usual Sunday school and meeting were held. Those who gave messages during the 11 o'clock meeting were Dr. W. O. Mendenhall, president of Friends University at Wichita, Kans.; Dr. Augustus Murray, Anna B. Thomas of Baltimore, and Minnie Bassett of Fishertown, Pa. Among the visitors attending the meeting were Mrs. Edward Gauntlet, nee Miss Tsue Yamada, first vice-president, and Miss Uta Hayashi, second vice-president of the Women's Christian Temperance Union of Japan. Miss Hayashi and Mrs. Gauntlet are on their way to the naval conference in England. They carry with them a peace petition secured in twenty days from the Japanese women. The petition contains the signatures of 180,000 Japanese women expressing their desire for peace.

The guests remaining over for Sunday evening together with several members of the Washington Meeting were entertained at a tea at the home of Vernon L. Brown, 1327 Irving Street. The table was decorated with a centerpiece of pink roses surrounded by trays of sandwiches, cakes, candy and nuts. From one end of the table tea was served by Mrs. E. K. Long, from a samavar brought from Russia to the hostess a few years ago.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SOME EXPONENTS OF MYSTICAL RELIGION

BY RUFUS M. JONES

The Abington Press, pp. 237, $1.50

The chapters of this book were given s a course of lectures on The Modern ra Lectureship Foundation, at the Uni- ersity of Southern California in April, 929. Explaining his approach in the ntroduction, the author says "the open- g chapter is a fresh attempt to rein- rpret the nature and significance of ystical experience. It carries on and ms to clarify my position in this field f religion. The other chapters are in e main historical illustrations through reat personalities of the meaning and alue of the mystical approach to God." hile outstanding leaders are presented hose contributions at different periods f history are considered with apprecia- on, each chapter adds something further the interpretation of mystical experi- nce so that the book is essentially one oherent whole. The confusions of re- gious controversy are avoided, the need f poetry as well as fact is recognized s necessary to interpret those aspects of fe and experience that "do not comfort- bly submit to the methods of science," nd the endeavor is to show that "human xperience at its richest and best re- eals this overbrimming life and guaran- ees to us a world of being which is kin- red to our spirits."

A chapter on Plotinus, the father of estern mysticism, a mystic of the in- ellectual type who made the mystical ay an inherent feature of his entire hilosophical system, unfolds the great piritual interpretation of this third cen- ury thinker. Another, on Meister Eck- art, the towering figure in that unique rocession of mystical geniuses of the ourteenth century, a rare interpreter of ve that proves itself by loving, com- ends his beautiful spirit and his effec- ive, practical faith which towered above is theoretic philosophy and triumphed n spite of his agnostic creed." Luther, f the sixteenth century, is shown con- ributing much to the development of nystical thought and experience, a strik- ng example of those with two types of eligion, the mystical and the forensic, trongly in evidence in their lives. Rep- esentative poets, Robert Browning in England and Walt Whitman in America, re quoted freely to show how frequently he mystical element finds vent in their erse productions, how deep and vital his first-hand experience of God was in Browning's case, and in Whitman, "the rapture, the thrill and wonder of a joy- ous, naive soul, whose whole being floods with life and light, and who feels in great moments the tides of God's ocean of spiritual reality sweeping back into the channel of his own individual stream of life."

The closing chapter attempts to out- line the movement of mystical life and thought in America, from colonial days with the coming of the Quakers, the Flemish mystics, the Dutch and German sects down to the present century. Jona- than Edwards, Ralph Waldo Emerson, John Greenleaf Whittier, William James, Josiah Royce, Charles W. Eliot and Alice Freeman Palmer are mentioned with oth- ers as foremost among those who have builded the moral and spiritual founda- tions of our national life and our social fabric. In summary paragraphs, the author says that "we find ourselves to- day gravely in danger of losing the sway and potency of the Spiritual side of life and of hardening down to the material and secular aspect of things." "There are many ways of drawing upon the in- visible resources of the universe and of releasing energy to live by, and religion is one of these ways. When a person succeeds, by conscious or subconscious processes, in unifying the usually divided will, in concentrating all the inner forces upon one absorbing end, in focusing the soul's aspiration and loyalty upon one central object which meets its needs and seems adequate for its nature, this sur- render of self to a higher and holier Will produces the state and condition that are essential for the flooding in of spiritual energy and for an increment and re- enforcement of one's normal powers." "We cannot know the truth of any real- ity until we can find a method that en- ables us to get beyond symbolic knowl- edge of it and to enter the inner flow of reality and to know by coming into fused relations with the object of our quest."

Students of mystical religion will find these pages abounding with helpful thoughts from one who has given many years to a careful and fruitful study of the history of mystical experience and can interpret ably and well the writings of those who have learned to know God by a direct inner approach.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effec- tiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particu- lars write to George Taylor, 211 E. Hadley St., Whittier, California.

ROBBING YOUTH OF ITS RELIGION

BY JAMES F. HALLIDAY

Henry Holt & Co., $2.00

This is largely an autobiography of a man who was reared in a rather conser- vative home who entered a great uni- versity expecting to become a minister. Philosophy I in this university was taught by a popular professor who boasted of his ability "to knock the pins out from under you" and took pride in his ability through sarcasm, aphorism and dogmatic statement to destroy the simple faith of Freshmen. The home, the pas- tors back home and in the university city had not prepared him for such at- tacks and therefore are held equally culpable in the robberies; in fact he thinks these more to blame than the rabid professor. The results are, at the close of the first year he has arrived at the conclusion that the Bible is just a human document, the Virgin Birth is a myth, Jesus divine precisely as others, most miracles took place in the imagi- nation, the physical resurrection of Janes is pure and unadulterated fiction and "that the Christian Church has always been and is today the greatest stumbling block to the progress of real Christi- anity." Needless to say he had decided not to go into the ministry.

Then he met a minister who had gone through much of this same experience and who helped him to construct a re- ligion which did not include anything which could be disturbed by the above denials. The bible is a spiritual message, Jesus "achieved divinity," the resurrec- tion of Jesus was spiritual. The new religion has no miracles, its creed is writ- ten in the light of present day science and revival meetings are taboo as "insane orgy." The Bible would be abridged, eliminating even entire books and be confined "to passages with a manifest spiritual message," God is not person but is personal, prayer is the life lived.

The writer has a profound conviction that he knows exactly what Youth wants and even demands that Youth must have just this or the Church will rob them of their religion. He writes almost like a Sophomore — everything and everybody wrong, except himself and it is so easy to put things right—let me do it!

Of course the book is well written, it is always refreshing to read after one who has a conviction. If you accept his argument and actually think this is the way out for young people, then this book will help you; even its dogmatism will assist. No doubt many young people attending certain colleges are passing through just the experience of the writer. Leaders of youth need to read such a book to enter sympathetically into their conditions.

E. H. STRANAHAN.

QUAKERDOM · AT · LARGE

Horace E. Coleman is recovering from a severe automobile accident which occurred recently near Lebanon, Indiana, when he was returning from speaking at the University of Indiana Convocation. He is out of the hospital and is gradually recovering his strength following the severe shock which his system sustained.

* * * *

Ernest Zelliot, who has been completing graduate work for his Master's Degree at Harvard University, in connection with which he has been conducting a survey of the public schools of Quincy, Massachusetts, has returned with his family to Des Moines, where he has charge of the Commercial Department in the Roosevelt High School. He has an appointment as full time instructor at Harvard for the coming summer term.

* * * *

C. Roden Buxton, in a recent speech before the House of Commons on Colonial Policy in Relation to Colored Races discussed the question of control in Kenya and protested strongly against any system of taxation for compelling people to work for the white races. "It is," he said, "the principle of equality, the principle of equal status, that means so much to the Africans themselves, and the same applies to our Indian fellow-subjects as to the African."

* * * *

In a current issue of the *Northwestern Christian Advocate* we came upon an article, "Five Guides to Pentecost—and Beyond," in which appear the pictures of five Christian leaders of the country and the title of a book by each, the reading of which will help prepare one for a discerning appreciation of the 1900th anniversary of the birth of the Christian Church. Two of the five leaders are named Jones—E. Stanley and Rufus M., the former with "The Christ of Every Road" and the latter with "Some Exponents of Mystical Religion." The other three are Raymond Calkins with "The Holy Spirit," Bruce S. Wright with "Pentecost Day by Day," and C. F. Reisner with "Disciple Winners." All five books come from the Abingdon Press and may be secured through the Friends Book and Supply House at Richmond.

* * * *

A highly entertaining article, "Spy-Hunters: 1930," appearing in the *New Republic* for January 29, tells racily of of the organization, with headquarters at Chicago, of "The American Vigilant Intelligence Federation," "dedicated to revealing the boring-from-within tactics of anti-American groups." Who are these dastardly "borers-from within?" A precious trio is given the *sub-rosa* "thumbs down" by the patriotic Vigilants: John Dewey, S. Parkes Cadman and J. Henry Scattergood. Congratulations, J. Henry, on being included in such fast company! Among other unpatriotic reprehensibles proscribed are Jane Addams, "the most dangerous woman in America," Sherwood Eddy, "pro-Russian propagandist," and Francis B. Sayre, son-in-law of President Wilson and Harvard Law Professor, a "parlor Bolshevik."

* * * *

In the desire to uphold the hands of the British Prime Minister and his colleagues in any proposals which they may see fit to make towards the desired end of true peace between the nations, Scarborough Preparative Meeting of Friends forwarded to him the following resolution: This Meeting, representing the Society of Friends in Scarborough and district, rejoices in the calling of the Five Power Conference to discuss the possibilities of limitation of naval armaments. Remembering that President Hoover has invited Europe to propose a reduction in naval strength, declaring that "It cannot be too low for us," we hope that the representatives of the British Government will courageously propose a measure of real disarmament, rather than be satisfied with mere limitation. We believe that the peoples of this and other countries in their desire for peace are prepared to go a long way toward disarmament. The world is scandalized at the failure of the Allies to redeem the disarmament pledges of the Versailles Treaty and to implement the Treaty of Locarno and the Pact of Paris.

* * * *

Marshall N. Fox of London Yearly Meeting has spent four weeks in Greece studying the situation of the Armenian refugees and found the Archbishop of the Armenians in Greece not only accessible but friendly. He had several opportunities of addressing large bodies of Armenians in Athens and in Salonica, many of them young people. "It appears that there are some 30,000 Armenians in Greece, at least half of whom are unemployed, while many of the others have only three or four days' work per week as laborers, at a rate of pay which barely covers the bread bill of the family. The houses in the camps are less crowded together than in Beyrout, though the accommodation per family is no better, and the result of the overcrowding and under-feeding is only too obvious in the increasing toll of malaria and tuberculosis. All the Armenian leaders agreed that the Government in Greece had bee most hospitable, but that they ought t regard Greece as only a temporar home." He feels they must have furthe help "to face the need of, and to assis emigration, and to explore every possibl opening for immigrants."

NEWS OF OUR MEETINGS

Charles Youngs of Shirley, Ind., re cently closed a very successful revival meeting at the First Friends Church Van Wert, Ohio. Weather condition were very unfavorable, but the interes and attendance was splendid. The old time gospel was preached in all its fulness, and in response to same, many sought and found Jesus as their Savior Many believers were quickened in spiritual life. The special music was in charge of the pastor, Oscar H. Trader and Dorothy Boyd.

* * * *

The opening of the New Year marked a new field of opportunity for progress of Friends at La Junta, Colorado. The work had been organized about six years ago following special meetings conducted by Millie M. Lawhead and flourished for a time, but when the railroad shops shut down the membership became scattered. Several efforts were made to revive the work by such leaders as Robert and Adelle Jay, Effie Randall, Stacy Wesner, Irvin Keene, Victor R. and Elsie R. Marvin, and the present pastor, A. Gordon Rich. The old tabernacle was torn down and on January 5 a beautiful new basement, the first unit of the new church was dedicated at a cost of approximately $3,000. There was a large attendance at the services and the dedicatory message was given by Lawrence Linton of Colorado Springs. Elsie R. Marvin spoke in the afternoon and Victor Marvin in the evening. It was truly a great day for La Junta Friends.

* * * *

Mooresville Meeting (Indiana) will observe Church Nights during the month of February with study groups on Stewardship and Evangelism. A systematic plan of family visitation is being promoted as a preparation for a special evangelistic meeting beginning March 1. Special emphasis will be laid on the deepening of spiritual life and ingathering at Easter time, finally culminating in the observance of Pentecost. They plan to reach their goal and secure the quota of new members to help reach the goal set by Western Yearly Meeting, a net gain of 500 members this year. They also hope to interest and secure the co-operation of all resident members.

ead It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

o appear Once in a While if not Oftener

ANOTHER SOCIETY OF FRIENDS!

Some time ago we referred to the vari- s kinds of "Society of Friends" with nich Quakers are identified and con- sed by clipping bureaus—such, for in- ance, as Friends of Irish Freedom, iends of the Soviet Republics and what t. Now we have another exhibit. here drifted in to us the other day a pping, dated from Paris, which read: Wanted: a drinking song, something to with the clinking of wine glasses. The ciety of Friends of the Wines of France offering a prize for it. The winner ill have glory principally. The prize is 0." What may we expect next?

QUAKERS ON THE AIR

One gets so accustomed to the bellow- g and the squawking of the loud speak- s that assail one's ears as he goes along e street, that it takes something un- sual to arrest the attention. Ours was us arrested not long ago at the sound the word "Quakers," sent hurtling to the air. Of course we stopped to ook and listen." The story of the early fe of William Penn was being told— is connection with the despised sect hich his father tried unsuccessfully to reak, etc. Perhaps the next feature layed up a shaving cream or "Luckies" —we didn't "stand by" to see. What a psy-turvy old world it is!

WHO WILL RISE TO THE OCCASION?

Page some loyal son of Pennsylvania ho has a gift for song writing. In iew of frequent references in THE MERICAN FRIEND and *Christian Cen- ury*, not to mention less supercilious ournals, we suggest a new song title: You've Got to Quit Kicking Joe Grundy round!"

WE'RE PROUD OF DEAR TEACHER

A recent Los Angeles news note in our olumns reported that our Friend, John . Jessup, had been appointed City En- ineer of the metropolis of the Golden tate. This is a deserved recognition— reward for his having tried faithfully o teach us a modicum of mathematics ack in the old Pacific College days. If t weren't for the reflection on him we ould say that he taught us what mathe- natics we know. Having engineered that eat we have no doubt that he can en- ineer Los Angeles and its teeming thou- ands—or is it millions by now? In jus- tice to him, or to ourselves—we are not sure which—we wish to record that we shall never forget the grade of 95 which we pulled from him in a course in Trig. And we ended our math career right there while the quitting was good.

There are many incidents we recall in connection with J. J. Students not in classes used to study in the assembly room. When cutting up slyly, sufficiently to call for a general word of admonition from the monitor, we had a habit of looking around and pretending it was somebody else. We pulled this stunt on J. J. one day when he called out, "Some of you had better look closer home to locate the trouble." We were cured—especially when our sharp-eyed Friend was at the desk.

It was John Jessup, or "Professor" Jessup as we called him, who, fresh from Penn College, introduced various branches of athletics in the life of the new college in Oregon. He was himself a star baseball pitcher and in those good old days faculty members were permitted to play on the college team. His work in the box was the marvel and admiration of all of us boys. I can see him yet sighting over his left elbow in a peculiar way he had, before he delivered the ball. He played on the town team also, and on one occasion a visiting team ran in a couple of professionals. Imagine our wild delight at seeing our hero make those fellows whiff the air in a desperate effort to locate that fast, elusive ball.

What counted was that John Jessup's chief concern was not athletics. This activity, along with his instructional work and his active leadership in the religious life of the College and community, was one of the ways in which he helped develop Christian character. But we didn't start out to write an obituary—may it be a long, long time before that is in order. It is hard for us to stop when speaking of this prince among Christian gentlemen.

STUDY RELIGIOUS EDUCATION

HARTFORD training prepares for salaried positions. Thoroughly modern courses for men and women in interdenominational school. Over 225 courses available in the three schools on our spacious campus. At least 2 years' college or normal work prerequisite. Degrees B.R.E., M.A., M.R.E., Ph.D. Address

KARL R. STOLZ. Ph.D., D.D., *Dean*
Hartford, Connecticut

HARTFORD
Seminary Foundation
W. Douglas Mackenzie, D.D., *President*

ANYWAY—THEY'RE SURE

One of our subscribers is Frank Ridgway of Peru, Indiana, where he is teacher of the Men's Bible Class in the Brethren Church, there being no Friends meeting at Peru. In renewing his subscription he refers to our Amboy Quarterly Meeting story which appeared last June in which we spoke of the C. & O. (Contented and Occasional) trains being slow. He informs us that as with Postum, "there's a reason"—three engineers on this division of the C. & O. are Quakers, and he is one of them! And yet western Friends are often stigmatized indiscriminately as "fast Quakers."

Perhaps our Friendly engineers are consciously considerate, wishing to give us time to see the country. In that case we feel much as a California friend of ours once expressed himself. He and his wife were visiting old Hoosier haunts and were being driven across country on a hot summer's day in a carriage. The Hoosier host drove old Dobbin in a walk, and on being admonished by his wife to whip up a little, replied, "I want to give our friends time to see the country." To which the Californian rejoined, "I can see it a lot faster than this."

BRING IN THE "SHUT-OUTS"

In renewing her subscription, Hannah Day Beals writes from Satsuma, Louisiana, that she is not a "shut-in" but feels herself a "shut-out," being separated from Friends. THE AMERICAN FRIEND is her reliance for Friendly information and contacts.

How many "shut-outs" there are, on the other hand, in nearly all of our Friends meetings! They are Friends who, not taking their church paper, feel little or nothing of the life currents of American and world Quakerism which course weekly through its pages. Will not subscribing Friends help bring these "shut-outs" into the Friendly reading circle?

WE LOSE SENIORITY

We yield precedence to a new recruit to our *Youth's Companion* Fellowship. Sara L. Underwood of Los Angeles writes that she began reading the paper in her father's home fifty-five years ago and took it for her own son until he was a mature "youth" of twenty-five years.

A LOVELY NOSEGAY FROM JAPAN

Violet R. Hawkins, who is teaching in Japan, writes that she thinks the paper has never been so good as for the last three months of 1929. "When our foreign mail comes in, all my other mail waits until I have opened THE AMERICAN FRIEND. I look first to see who has

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

been born, married or has died, then turn to 'Read It or Leave It,' which has afforded me much amusement, but much food for thought, too."

Our young Friend is returning to the States this Spring, soon after which we expect her to contribute an interesting announcement to the department of the paper in which she confesses chief interest!

GOOD FOR REFLECTION

In concluding a letter, a dear motherly Friend says, "Wishing thee all the success that is good for thee." What more ought one to ask?

BIRTHS

BROWN—To allen W. and Zora Brown, Friendswood, Texas, January 18, 1930, a son, Glenn Leonard.

HARROLD—To Glen and Blanch Harrold, Fairmount, Indiana, January 27, 1930, a daughter, Alice.

OSBORN—To Paul W. and Madeline Osborn, Friendswood, Texas, December 5, 1929, a son, Harlan Leigh.

PERRY—To S. Stanley and Frances Perry, Friendswood, Texas, January 3, 1930, a son, Harold George.

WOLFF—To William and Mabel Wolff, Pennsylvania Hospital, Philadelphia, Pa., January 25, 1930, a daughter, Margaret Ann.

DEATHS

COFFIN—At his home in Tacoma, Washington, January 15, 1930, where he had lived for 25 years, William Henry Coffin at the age of 68. Born in 1861, at Pleasant Plain, Iowa, son of Nathan Dix and Lydia Ann Coffin, he early migrated to the West, where he became a bridge builder of considerable distinction. In 1903 he married Cora Ann Riner, only daughter of Henry H. and Susanna Riner of Stuart, Iowa. A birthright member in the Society of Friends, he was a descendant of Tristram Coffin, who with the three other families, Folger, Starbuck and Macy, were the first settlers in Nantucket island in 1642. Besides his wife he leaves one brother, James N. of St. Charles, Iowa, and three sisters, Elva Shulling, Grace Backstrom and Rachel Ellenwood of Des Moines, Iowa.

MOORE—At Cherokee, Okla., January 21, 1930, after a short illness, Minnie Myrtle Moore, aged 55 years. Born in Harrison County, Iowa. For some years a member of the Friends Church, she was a member of the pastoral body and was devoted to the interests of the church. Funeral services held at the First Friends Church, January 26, were conducted by L. Herbert Reynolds, pastor.

SMITHERMAN—At Mooresville, Indiana, January 6, 1930, Sarah Joyner Smitherman, a member of Mooresville Friends Meeting, aged 72 years. Born at East Bend, North Carolina, she was a devoted Christian and filled places of trust in the meeting. Her four sons and three daughters will continue to cherish the memory of her devotion and the example of her godly life. The community feels keenly the loss of her presence, but rejoices in her triumph.

THOMAS—At West Milton, Ohio, January 21, 1930, Anna, wife of Francis Thomas, aged 58 years. She was a faithful member of Center Meeting, West Branch Monthly Meeting, serving as overseer for several years, and filling other places of trust in the Monthly Meeting. Surviving are the husband, two daughters, Eva Shelley and Marie Anderson, and four grandchildren, all of West Milton. Funeral services were in charge of Charles and Luella Elliott.

WORLD DAY OF PRAYER

Friday, March 7th, 1930

Programs—"That Jesus May Be Lifted Up" .....2 cents each
A Service of Consecration—Looking Unto Jesus .....10 cents
Posters .....10 cents
The Call to Prayer
Free in limited quantities

Please note the date, March 7th. It was incorrectly stated on Literature Page of the January number of the *Friends Missionary Advocate.*

Sent for all supplies to Agnes L. Day, Sec. Lit. for Woman's Missionary Union of Friends in America, Westfield, Ind.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister

HOW MUCH LIFE INSURANCE DOES A MAN REALLY NEED?

HOW MUCH DO YOU NEED? HAVE YOU ENOUGH? TOO MUCH?

"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

PROVIDENT MUTUAL LIFE INSURANCE CO. OF PHILADELPHIA